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गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगायें।

पुस्तकालय

गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या

आगत संख्या

पुस्तक-वितरण की तिथि नीचे दर्शाई है। इस तिथि सहित ३० वे दिन तक पुस्तक पुस्तकालय में वापिस आ जानी होगी। पुस्तक लेने के पहले पाठ्य पुस्तक की भली-भांति जांच कर लें। इश्यू होने के पश्चात फटी पुस्तक, विलुप्त पृष्ठों की कोई जिम्मेदारी पुस्तकालय की नहीं होगी।

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ग्रन्थन एवं आलेखन प्रति

पालीवाल शिक्षा केन्द्र
चौक बाजार
ज्वालापुर
हरिद्वार।

में

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द्वारा
टंकित एवं कलेवरित

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A MANUAL OF MORAL SCIENCE



A synthesis of the sublime sayings of the
saviours of mankind

This book is based on the principle
of Secularism.

Let us turn this wilderness ~~in the~~ into paradise

Writer-

Dharam Datt Vaidya, Vidyamartand.

Former Principal - Gurukul Kangri Ayurvedic College,
Haridwar (U.P.)

A MANUAL OF MORAL SCIENCE

1918

A synthesis of the sublime sayings of the
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This book is based on the principles
of Socialism.

Let us turn this wilderness into a paradise

Writer-

Dr. B. K. Vaidya, M.A., B.L.,
B.A., B.Sc., B.Litt., B.D.,

Former Principal - Gurukul Kangri Ayurvedic College,
Haridwar (U.P.)

JUSTIFICATION

Religion matters little to the modern world. It has been honished from our scheme of life. It is considered to be primitive in its ~~out~~ out-look and connotation. It is considered a disturbing factor in social organism. It divides the population in diverse factions and undermines the whole-ness of our corporate existence, it is said in the name of religion in the past occured ^tba^ttl^es\$ and war^ofares much more than for the sake of any political complication or economic rivalry. But it has to be accepted that inspite of all on^s slaughts against faith, it has survived upto to-day. Powerful individuals and organised efforts have not annihilated it, the reason is not fdr to seek, Religion has two aspects the outer and the inner like the shell and the kernel of the seed. The exterior covering divides the people where as the inner sub^cst^an^ce unites. All the object^s of this ^book is to uphold the inside picture of religion which is acknowledged as a cementing force in our national and international life. The core of religion is harmony and synthesis.

In essence all religions are one, they teach more or less the same doctrine. Their innerself is identical, ^{it is the outer covering which is to be discarded as it hides the real self of} They present the fundamental unity and ^{faith} ideals.

I have made systamatic research in the scriptures of the east and the west and have come to a definite conclusion that there is essentially only one religion despite diverse sects and creeds.

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I have made systematic research in the scriptures of the east and the west and have come to a definite conclusion that there is essentially only one religion despite diverse sects and creeds.

While probing to the mystery of the subject matter I have noted that religion has three aspects philosophy, rituals and ethics. Philosophy analyses the sacred thread linking humanity with divinity. Rituals is the art ~~an~~ of religion; it believes in presenting ^adazzling show before devotion for God. Ethics is the fundamental force binding diverse elements in society. To my mind ethics is the quintessence of religion. It is the central theme what we understand by ~~real~~ religion. Religion has been glorified in the life of the Budha, Christ and Mohemmod. Ethics seems to be the real spirit of religion. Ethics is the greatest common factor behind all apparently conflicting creeds.

It is the conviction of all ^Nsave persons that the fleeting problems of today can be solved in the light of eternal values. Our personal and corporate life can be shaped properly when we pay regard to them. Man making and ^anotion building can not be detached from each other as both are the obverse and reverse of the same coin.

People talk of secularism. Our constitution gives high place to this idea, but secularism does not mean negation of religion. Religion means living together in an harmony with members of different faith. It emphasises the spirit of universal brotherhood, sacrificing our minor differences. Oneness and indivisibility of humanity has been emphasised in this book. Our country is a land of diverse faith. It is the

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The book is expected to be useful particularly to the student community. Our young men have become wedded to materialism because we have not given them better ideology, the prevailing system of education ignores the culture of the heart and confines itself to the culture of the hand, while during the formative period of adolescence it is important that students should cultivate the qualities of goodness, honesty, discipline, tolerance and honouring one's elders. Some books have to be placed in their hands to help instil these qualities in them. I am sure this book will mould the life of many of our rising generation. Religion is the soul of Indian life and is very necessary for regeneration of India. This book is not merely a compilation but indeed is a condensation of all sublime values. I shall feel my labour adequately rewarded if this book is appreciated in the educational circle.

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A Manual of Morality

(A gleaning of the immortal words of the world Scriptures
on moral topics.)

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P R E F A C E

Almost all the advanced thinkers of today, condemn in one form or the other, the moral aridity of the modern civilisation, and they fear that our boasted culture may come to an end, because it has lost its spiritual potentialities. The Noble Laureate T.S. Eliot in his poem "The Waste Land" deplores the materialistic outlook of the modern man and society. The poets and philosophers with their prophetic vision maintain, that an era of barbarism is destined to dawn as a sequel to our civilisation, in the same way as a ^Dark period enveloped the whole of Europe after the downfall of the Greeks and Romans. Of course, we have to safeguard ourselves against this eventuality.

The world has witnessed the sad-spectacle of two world wars in less than half a century. The interval between wars are no less terrible and ferocious. We have coined a new word such as cold war. The bark of the battle is more terrifying than its bite. Such problems as known no solution, confront us in national as well as in international life. We are living in an atmosphere of trials and tensions. Man is now the master of the entire earth, and is planning to conquer other planets. He has subjugated nature completely. He has solved all his problems but he has become a problem to himself. Man has made tremendous progress

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in science and technology but he has failed to establish a sane and moral order in society. The conclusion becomes irresistible that man has to improve himself in quality in order to deserve the blessings of science. Otherwise the human species itself may become extinct. ^rOut tremendous material advancement should be balanced by a corresponding spiritual awakening. Physical comfort should go hand in hand with the happiness of the soul. Material progress in itself is a great blessing but divorced from spiritual values it becomes a curse.

Industrial civilisation should not be allowed to render man dwarf spiritually and invalid morally. The aim of our civilisation should be to bring him^b back to nature and to the realisation of his soul or divinity within himself. It is man rather than money it is moral values rather than material-ones and it is peace rather than war that makes a civilisation. Besides, we should try to bring communities and nations closer together in order to foster the spirit of international amity and universal brotherhood which are main ingredient of a good civilisation.

The purpose of this book is to show a way out of the present crisis of civilisation. The attitude adopted is not dogmatic in any sense. A great reliance has been placed on the wise sayings of the sages and seers who have adorned the annals of humanity. Their immortal words have been reset in a new perspective, so as to have an appeal to the modern mind. This revaluation of values, may supply the world, what it

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It is hoped that the book will serve all irrespective of colour, creed or sex, in attaining a higher standard of life. Special attention has been paid to younger generations who particularly seem to be susceptible to unrest and turmoil. The canons of right conduct, which are valuable for all have been emphasized in this book. It stresses the fundamental unity of all religions and universalism that permeates them. The quintessence of life has been upheld without which our existence is hollow and meaningless.

Our educational institutions have paid scant attention to ethics in their scheme of teaching. This difficiency has become more apparent after the attainment of independence because of our adoption of the policy of secularism. This book has been prepared to help the student in this respect. keeping firm to our national ideal of secularism. The harmony of religions is the bedrock of the attitude pervading these pages. The spirit of forbearance and tolerance has been duly stressed. This may serve as a students' manual of moral science.

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I N T R O D U C T I O N

TOWARDS SELF REALISATION

Human nature is complex and mysterious and defies all analysis. It may be said that it manifests itself in two forms, the lower and the higher, the physical and the spiritual. It is the latter self which constitutes the real ~~gax~~ glory of man. ~~This~~ His body is merely a gross expression of his subtle entity known as the soul which survives even the dissolution of the body.

In fact the soul is the real and vital element and the body is but its accessory. In other words, the spirit is the corn and the body is merely the husk. In nature what is real, is invisible and all the visible things are unreal, the former is the cause and the latter are just the effects.

Thus man is partly animal and partly divine. It is the animal or material side which is obvious while the divine remains hidden. The aim of life is to subjugate the former and to discover or to rehabilitate the latter in its supreme glory.

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When the grace of God dawns, man rises above his lower self and establishes himself in his higher self. In other words he turns away from the path of

pleasure and starts a new journey on the road of virtue. Now he views the problems of life from the spiritual or moral stand point. He does not take a course of action because it is pleasing or gratifying to his senses or subserves his interests or because it brings him some material gain but because it is dictated by lofty considerations of justice and morality. He tries to do what is right and good and what his sense of duty demands of him or what is worthy of his high status. He is not guided by his selfish motives but by eternal principles of service and equity. He does not listen to his animal instincts but to the commands of his conscience or inner voice i.e. the voice of God. It is not the material but the moral urge that appeals to him. In short, he now follows the path leading to the ultimate reality.

For one who is conscious of his spiritual self it is not difficult to know what is good or right or what he should do at a particular time, because he understands that what gives his inner self true happiness is good and right. His true wealth consists not in his material acquisitions but in his spirit of renunciation for the sake of others.

One who aspires to realise his spiritual self or would like to dwell in it has firstly to practise self restraint i.e. he has to resist temptations and suppress his animal impulses of lust, anger, malice etc. To achieve this end he has to steel his will power and with its aid he rules over his thoughts and emotions.

Secondly, he has to acquire wisdom or the quality of discretion and discrimination in order to see which of the thoughts, words and deeds are right and which

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Secondly, he has to acquire wisdom or the quality of discretion and discrimination in order to see which of the thoughts, words and deeds are right and which

are wrong.

Thirdly, he has to maintain equanimity of temper, concentration of mind and remain calm and quiet even in the midst of provocations and in the phase of raging passions and emotions.

Fourthly, he has to cultivate faith in God so that he submit to his decrees however painful and agonising, they may be to his person.

Fifthly, he has to develop the quality of perseverance in pursuing the path of virtue inspite of unsurmountable obstacles.

Sixthly, he should have an inexhaustible stock of love or kindness in him to bestow it on friends and foes alike without expectation of any return.

It is hardly correct to say that to attain the state of self realisation is difficult. In the initial stages a man has to go to a quiet place and to release himself from the bondage from his sense organs and confine him to his spiritual self. By means of this practice man frees himself from his lower impulses and attains mastery over them. Thus when man establishes himself in his real self he reaches nearer to God. In the beginning one attains this state for a brief period but with practice one can remain in this state for long.

Thus when a man has asserted supremacy of his spiritual^{self} over his physical one or when he has realised that he is not the body but the spiritual being residing therein, and being so he is above pain and pleasure, sin and sorrow, misery and death, when he is

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Fifthly, he has to develop the quality of perseverance in pursuing the path of virtue despite of insurmountable obstacles.

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It is hardly correct to say that to attain the state of self-realisation is difficult. In the initial stages a man has to go to a quiet place and to release himself from the bondage from his sense organs and confine him to his spiritual self. By means of this practice man frees himself from his lower impulses and attains mastery over them. Thus when man established himself in his real self he reaches nearer to God. In the beginning one attains this state for a brief period but with practice one can remain in this state for long.

Thus when a man has asserted supremacy of his spiritual self over his physical one or when he has realised that he is not the body but the spiritual being residing therein, and being so he is above pain and pleasure, sin and sorrow, misery and death, when he is

always cheerful, when he has grasped the fact^c that he is born not to seek his own comforts but to lighten the burden and suffering of others and to promote happiness and welfare of humanity around him when he becomes friend of all, when he scatters goodness all around, when he annoys none and is annoyed by none, when though constantly engaged in service remains free from pride and has no attachment to any object, when though awfully busy, inwardly he is calm and quiet, and when he rests in God or has whole-heartedly surrendered himself to the kindly hands of the Almighty, he is said to have been released from fetters and have attained salvation or 'MOKSHA'.

In short the realisation of the spiritual self, dedication of one's life to the good of humanity and surrendering of oneself to God is the highest goal of human life, and it is the path of morality that leads to the attainment of this objective. Thus the objective of man's life is summed up in one sentence 'आत्मनो मोक्षार्थं जगद्धिताय च' ।

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'अथैवमर्थः' ।

(2) DHARMA IS ONE, RELIGIONS ARE MANY

The rules of ethics or principles of morality in their aggregate are called Dharma. The word is derived from the root 'Dhri' which means to hold or preserve. Thus which holds or maintains the well being of the human society is called Dharma. Dharma originated even prior to human society. Dharma is as old as man or the way of righteousness is eternal. Vyasa says in the Mahabharata (Shanti-Parva 260-20) that Dharma is abiding, it has neither beginning nor end.

Dharma is sometimes, indeed overcome or defeated by Adharma. But even then it does not remain so for all times. Before long a great man arises on the scene and re-establishes it in its rightful place. Thus in the religious history of the world there have been great personalities who came to revive this eternal Dharma, times and again, in their respective regions.

Zoroaster or Zaradushtra, a great prophet, was born about two thousand years before the Christian era in Persia to revive this ancient Dharma or eternal path of rectitude the essence of his religion is that happiness can be attained by annihilating evil from our thought speech, and action and by imbibing more and more of piety, purity, holiness, and charity by means of good thoughts, good speech and good actions. Thus the cultivation of morality seems to be the great object of his religion. In short 'Resist the evil and

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it will plee from you' is the teaching of Zarudushtra.

After him the Buddha in India and Confucius in China both were born about 550 years before Christian era to revive the same old ethical ideas to the people of their respective countries. The Buddha refuted the out worn ritualistic and dogmatic Hindu religion and laid stress on the practice of moral principles of Hindu books adding to them a spirit of philanthropy "सर्वजनहिताय" "सर्वजनसुखाय" i.e. for the welfare of all for the well being of all was the great theme of his sermon. Man's sufferings are tracable to his material desires, therefore, the more man releases himself from his personal desires the more he gets rid of of all suffering was his main teaching. Confucius also did not give his people a new sect or religion, but like the Buddha he was a great teacher of morals, though unlike him he recognized the existence of a supreme deity. Confucius in himself was an embodiment of morality. Being more public minded than other teachers of the world he thought men to be good and noble thereby enabling the society to be better and nobler.

After these greatmen, 1970 years hence, the son of God Jesus Christ was born in Palestine to revive and preach the same eternal Dharma or the path of virtue.

He himself did not found any priestly Church or sectarian religion. He struggled to bring the Kingdom of Heaven to earth i.e. to generate such

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such Godly qualities as purity, peace, sincerity, love, compassion etc. in the minds of the people. He himself was a personification of Godliness.

Then in the year 571 of the Christian era a great prophet namely Hazrat Mohammad was born in Arabia. At that time the prevalent religion of that country was full of rituals ceremonies and idolatry but its influence on the life of individuals was negligible. This vexed the prophet. Therefore he laid more stress on moral teachings or 'Din'. He stressed importance of such qualities as service of humanity, purity, repentance for sin and giving of alms to the needy. His main teaching is that there is no God but one God and He alone should be worshipped. He was a powerful exponent of the fatherhood of God and brotherhood of man. So far as his person is considered he had all the qualities of a saviour of men. It appears he had realised God in himself or so to say he lived in Him and conversed with Him. He was so devoted to the principle of monotheism that he took precaution to prevent deification of him after his death.

In India when we look back through the vistas of the past we find a galaxy of greatmen like Shankara, Ramanuja, Guru Nanak, Ram Mohan Roy, Dayanand, Ram Krishna, Vivekananda and host of others who came one after another to revive the same eternal Dharma in their own way. The Dharma or path of virtue preached by them in general is called Hinduism or Vedic religion and it is said that many of them had realised God and were inspired by Him.

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The teaching of Hinduism is that man is not the body but the soul within. Therefore every one should rise above his gross self and realise his true self which is immortal.

Hinduism believes in the migration of the soul. Accordingly man, is the result of his actions done in this or the previous existence. Thus man goes on rising and becoming better and better till he reaches perfection. A man trying for perfection gets closer and closer to God who in fact is the soul of his soul and the life of his life. By means of this affinity with God man achieves Godliness or divinity which is the objective of human life in Hinduism. The caste or division of people into difficult ^{erent} strata is also a characteristic of Hinduism whether it is a boon or a bane is however considered a moot point thought to a right thinking person it is patently undemocratic unjust and harsh. The sooner it is replaced by a just system the better.

A significant fact regarding all these saviours of the world is that none of them claims to have come to preach a fresh doctrine. None of them claims to exhibit new truth, but they all claim only to have thrown new light on the old truths. Invariably they remind the people of ancient truths which had been known and practised by men of old. All of them said that they revived the old eternal truth which though appeared to be new was in fact a revelation of the old.

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Those who have studied the great religions of the world declare that though their forms differ their spirit is one. In other words outwardly religions may appear to differ from one another yet in essence or in the essentials they are one. And what is the essential of a religion is not its forms or its rituals or its dogmas which are likely to differ according to the climes of countries and temper of the people. Outward forms of a religion often decay and pass in to oblivion in course of time but their emphasis on ethical doctrines remains fresh for ever. Therefore it must be held that all religions are true. And since each of them emphasises a particular feature of Dharma or moral science they all are helpful or complementary or compensatory to each other.

Each of the world religions teaches love, brotherhood and tolerance for all human beings. None of them sanctions hatred for or persecution of the followers of other religions. True religion unites and does not divide. Hence a true follower of any religion cannot entertain any other feeling but of love for the adherents of another religion.

Therefore it beh^oaves every one of us that while adhering to one's own religion, one should hold all other religions as dear to him as his own and should harbour respect for all without making any distinction between them. In fact he who is a true Hindu or a true Christian or a true Mohammadan can have nothing but love respect and regard for all religions. These words of Bernard show that 'There is only one religion

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though there are a hundred versions of it" are literally true and remind us that difference among different creeds are superficial while basically they are one.

The canker of divisiveness that in the form of communalism, linguism, regionalism, and casteism has spread deep in to our body politic should be rooted out by a team of workers inspired with the zeal of national integration.

Indian culture is not Hindu or Muslim culture, it is a synthesis or composite of religious beliefs and moral ¹values held, the customs observed, and the ways of life lead by different races and creeds that inhabit this country. It is, therefore, incumbent on every Indian to see unity in the midst of diversity to be tolerant and to pay respect to every aspect of this culture.

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(3) MORALITY IN RELATION TO SOCIETY

Dharma is morality while religion is the faith in divinity or in an apostle of Dharma. Though morality is the essence of all religions the latter mainly deals with man's relation to God or an apostle, while the former deals with man's conduct in relation to society. Man is a social being and hence he is to deal with his fellowbeings and it is the science of morality that determines or regulates his conduct towards others. Obviously morality is the bedrock on which all well being and progress of society is based. Hence, the more people follow the rules of morality the healthier and happier becomes the state of society. In an ideal society though every person may be looking to his interest he is also watchful of his social obligations.

In fact, evil or vice for man is an unnatural thing. Every child at the time of birth is a clean slate that is, he is free from vice or virtue. From birth he is innocent and good, and thus innocence and goodness are normal to man and a vice or an evil is abnormal to him. It is through contact with others that in his later life he turns vile or virtuous. If a man is bad he has been ^amade so. The vice he has is not congenital, it is acquired by him. Thus it is the fault of society that a boy catches an evil. To save boys from catching contamination from others every effort should be made to keep society clean and free from every sort of moral pestilence.

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Even a youngman who has acquired an evil propensity can get rid of it if he determines to do so. With a strong will and an aversion for sin he can again become noble and good. Every one of us may not be able to become rich, powerful, or achieve a high rank but every one is able to be good and noble. And there is no nobler goal for a man than to be good. With this goal in view every one should try to raise himself and go on improving him day by day physically, mentally, and spiritually.

Since the young man of today will comprise the society of tomorrow they can raise the standard of society if they cultivate a sense of respect for morality and if their parents and teachers try to engrain good habits in them and discipline them in every way.

Thus if men and women of human society become more righteous, virtuous and noble in character and on the other hand science also goes on producing all necessities of life for them, the earth is sure to turn into heaven.

In fact science and religion need not be regarded as antagonistic to each other. All human knowledge is progressing towards the principle of unity. Religion also has unfolded the governing principle of oneness underlying the universe. Science also has brought us to the principle of Relativity as expounded by Eienstine. And a time may come when science will pass on from Relativity to Absoluteness.

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Thus achievements of science will place at man's disposal material comforts in abundance. But all material possessions will be of no avail unless there is change in the quality of man. Man should be made to realise his divine nature by religion, while he utilizes the resources made available to him by science. In this manner an alliance between religion and science or between spirituality and materialism is destined to lead man to a higher state of physical comfort as well as inner spiritual joy and tranquillity.

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(4) MORALITY vis-a-vis EDUCATION

Education is a means for proper development of men. But this development should be comprehensive and not one-sided i.e. it should comprise the whole man. It should not only lead to the growth of the body and mind but of spirit as well. In other words, education should not only train the hand and furnish the head with knowledge, but it should enlighten the heart also. So much so that an educated man should have the body of an athlete, the head of a savant and the heart of a Sage thus uniform development of all the composite parts of man should be the goal of education.

Education is not meant only to enable man to win bread and butter but it also has to make man a worthy member of human society. And if he has not been trained in the rules of social behaviour and he does not properly discharge his duties to the society the latter is bound to remain unhappy. Therefore teachers and parents should aim at making their wards good social beings and an asset to the Society.

In order to in^Nculcate morality in students and to put it in their day to day life there should be more than one moral tutors, men of sterling character and of great learning on the staff, who do not only lecture to students on moral topics but keep personal

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touch with them and by their precept and practice try to build up their character, foster good habits and create a sense of discipline in them.

To be more particular these teachers should imbue in them such personal qualities as those of goodness, truthfulness, integrity, amiability, cheerfulness, cleanliness, neatness, simplicity, punctuality abstinence, diligence, continence etc. and such social qualities as those of sociability, gentleness, dutifulness, reverence for elders, kindness, service of others, humility or meekness, sweetness of behaviour organizing capacity etc.

The boys who are conspicuous in adopting these qualities in their day to day life be rewarded in some way or the other so that others may be encouraged to follow suit.

The present work, containing the words of those great men and prophets who have influenced millions of men and women through the ages, is expected to mould the life of our youngmen and cater to their spiritual needs.

Besides the book intends to convince the readers that in all essentials the religions of the world agree with one another and it is only in non-essentials that they differ. Indeed, they differ in their way of worship, observances, and speculative flights, but all of them correspond so far as the rules of morality are concerned. All of them stress and emphasise such rules of morality as humanism, goodness, benevolence,

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gentleness, selfless service, love of humanity, integrity, purity and fellow feeling.

This book is concerned with the principles of morality. Morality infact is the greatest ideal of man. Morality is the message of all the prophets of the world, it is the proud heritage of mankind. Morality is more important than all the devotional and meditative practices. Morality is eternal, it is the life blood of human society. Morality is the light of life and the very essence of culture and civilisation. Morality, verily, is the greatest asset one can have.

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FIRST CHAPTER

FUNDAMENTAL VIRTUES

- . Prayer
- . Faith in God
- . Truth
- . Righteousness
- . Character building

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P R A Y E R

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1. विह्वानि देव सवितर्दूरितानि परासुव ।
यद् भद्रं तन्न आसुव ॥

- यजुर्वेद, अध्याय-30, मन्त्र-3

O Supreme embodiment of Light !

Keep away from us all that is shady;

and bless us with all that is shining.

2. तेजोसि तेजो मयि धेहि ।
वीर्यं मसि वीर्यं मयि धेहि ।
बलमसि बलं मयि धेहि ।
ओजोसि ओजो मयि धेहि ।
मन्युरसि मन्युं मयि धेहि ।
सहोसि सहो मयि द्रेधेहि ।

- यजु०, ३०-१९, म०-९

Thou art splendour, implant splendour in me.

Thou art embodiment of vitality impart vitality in me.

Thou art omnipotence, impart power in me.

Thou art energy, impart energy to me.

Thou art righteous indignation grant me righteous
indignation.

Thou art endurance give me the quality of endurance.

3. असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मा मृतं गमय ।

- वृहदारण्यक, ३०१, ब्रा० ३, म० २८

Lead me from unreal (or falsehood) to real
(or truth), from darkness (ignorance) to light (knowledge)
and from death (non-existence) to immortality (or
spiritualself).

॥ ॐ ॥

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4. ओ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ।

- यजु०, अ०३६, मन्त्र-३

We meditate on the glory and power of God.
The embodiment of life, light and bliss. May He
illumine our wisdom.

5. सहना वक्तु सहनो भुक्तु सहवीर्यं करवावहे ।
तेजस्विनाऽवधीतमस्तु माविद्विषावहे ॥

- तैत्तिरीय, अ०९-१

Let us live together under His protection,
let us live together, let us achieve strength to-
gether, let our studies have animation, and let
there be no discord in our midst.

6. द्यौः शान्ति, रन्तिरिक्षं शान्तिः, पृथ्वी शान्तिरापः
शान्तिरोषध्यः शान्तिर्विदेवाः शान्तिर्ब्रह्म शान्तिः,
सर्वं शान्तिः, शान्तिरेव शान्तिः, सा मा शान्तिर्देधि,
ओम् शान्तिः शान्तिः शान्तिः ॥

- यजु० अ०३६/म०१७

May there be peace all over the space, may
there be peace in the atmosphere, may the earth yield
peace, may the waters yield peace, may the herbs give
peace, may all the devine objects give peace, may God
give peace, may all the objects yield peace, there
may be peace and peace alone, let peace come to me,
and let peace reign all over the world, peace, peace.



ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

— ॐ नमो भगवते वासुदेवाय —

We meditate on the glory and power of God.
 The embodiment of life, light and bliss. May He
 illumine our wisdom.

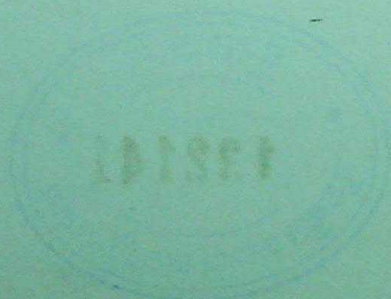
ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥
 — ॐ नमो भगवते वासुदेवाय —

Let us live together under His protection,
 let us live together, let us achieve strength to-
 gether, let our studies have animation, and let
 there be no discord in our midst.

ॐ नमो भगवते वासुदेवाय ॥
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 there be peace in the atmosphere, may the earth yield
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 peace, may all the divine objects give peace, may God
 give peace, may all the objects yield peace, there
 may be peace and peace alone, let peace come to me,
 and let peace reign all over the world, peace, peace.



(2) CHRISTIAN PRAYER

1. Our father in heaven, thy name be hallowed, thy kingdom* come, thy will be done on earth as in heaven. Give us today our daily bread^θ. Forgive us the wrong we have done, as we have ~~gave~~ forgiven those who wronged us. And do not bring us to the test, but save us from the evil one.

Amen. Mathew - 6.

2. Lord ! make me the instrument of thy peace,
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is ~~and~~ sadness, joy.

(St. Francis of Assisi)

* Kingdom of heaven means purity of the heart righteousness and a place where man loves fellowmen and acts Towards them as he desires they should act towards him and where peace, plenty and happiness prevail.

θ योग क्षेमो नः कल्पताम् ।
- यजुर्वेद अध्याय 22, मन्त्र 2.

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(3) MUSLIM PRAYER

- (a) Bismilla - hi rahmani rrahim.
 Al - hamdulilhahi Rabbi lalumin.
 Arrahmani rrahim ;
 Maliki yomi - d - din,
 Iyaka nabudu Waiyaka nastain.
 Ihdina ssirat al mustakin ;
 Sirat alazina an niamta alahim,
 Ghari - l - nighdhubi alahim waladha lina.

- Qu/1/1-7.

In the name of God the compassionate the
merciful.

Praise be to God, Lord of all world's !
 The compassionate, the merciful !
 King on the day of judgment !
 Thee do we worship, and to thee we cry for help!
 Guide thee us on the right path !
 The path of those to whom thou art gracious!
 Not of those with whom thou art angered,
 nor those who go astray.

- (b) O Lord ! grant me the love of thee ;
 Grant me that I love those that love
 thee, grant that I may do the deeds that
 win thy love, make thy love dearer to me
 than self, family or wealth.

- A saying of the Prophet.

(3) MUSLIM PRAYER

(a) Bismilla - hi rahman rahim.
 Al - hamdu lillah rabbi alamin.
 Ar Rahman rahim ;
 Maliki yumi - d - din,
 Iyaka nasu wa iyyaka nasta'in.
 Ihdina sabil al mustaqim ;
 Sibat alamin an namin alamin,
 Ghart - I - nighdhubi alamin waladna lina.

- (a) 1/1-7.

In the name of God the compassionate the

merciful.

Praise be to God, Lord of all worlds !
 The compassionate, the merciful !
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 Guide us on the right path !
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 thee, grant that I may do the deeds that
 win thy love, make thy love dearer to me
 than self, family or wealth.

- A saying of the Prophet.

- (c) O Lord ! purify my heart from hypocrisy,
my actions from crookedness, my tongue
from lie, my eyes from mischief.

- A saying of the Prophet.

(Selections from Holy Quran by Abdullah Allahdin)
Page - 30.

(4) ZORDOAS^t_^IRIAN PRAYER

1. The omniscient Lord is the greatest Lord.
Ahriman (Satan or spirit of darkness) is the evil
spirit, that keeps back the advancement of the
world. May that evil spirit with all his
accomplices remain fallen and dejected.
O omniscient Lord ! I repent of all my sins.
I repent of all the evil thoughts that I may
have entertained in my mind, of all the evil
words I may have spoken, of all the evil actions
I may have performed. May Ahura Mazda be
praised may Ahriman the evil spirit be condemned.
O Almighty come to my help, I am a worshipper
of God I am a Zoroastrian worshipper of God.
I praise good thoughts, good words, good deeds.

2. कदा मज़्दा मां नरोइस नरो क्रिन्ते ।

- Parasi Gatha 48/10.

When would the heart of man be the temple of God.

3. The heaven, the stars, the sun, the dawn, the day,
all sing thy glory or announce thy beauty
O righteous Mazda !

1. निम्नलिखित वाक्यों में तत्पर वाक्य . 2

1984 01/01

ON GOD

God is undefinable, incomprehensive and even inconceivable that is it defies definition. He is beyond the reach of reason. Yet He is undeniable and above negation. There appears to be two entities present in Nature, one of them is matter and the other is universal consciousness. Matter being lifeless can not be the sole cause of the universe. Some conscious entity is essential to construct it. When one sees a complicated structure one guesses that there ~~is~~ must be some designer or architect behind it. When one sees something conforming to an order and working in harmony one concludes that there is some body who fashioned it. Similarly when one sees at the world which is full of wonders and is orderly operating underlaw, one ~~y~~ exclaims how wonderful the world is. When one looks at the sky and knows that there are millions of stars enormously big in size and millions of miles apart from one another, the nearest star being more than 40 millions of kilometers from here, one with amazement, open mouth, incredulous eyes and with awestruck mind cries out how marvellous this universe is. The vastness, splendour and complexity of this compels one to believe that there must be some creator of this creation. Many people must have felt a tenderly solicitous mysterious hand coming to rescue them when they were passing through a crisis of their life. At this man cries out that there is some supernatural power which is embodiment of compassion and benevolence.

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incomprehensible that is its better definition. He is
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natural power which is embodiment of compassion and
benevolence.

Now, both the entities, matter and universal consciousness are all pervading. Universal consciousness being subtler pervades matter. For instance space is all pervading but pure consciousness pervades it also. This universal consciousness is called God. He is omnipresent, omnipotent and omniscient. He is the ultimate reality, real existence, real knowledge, mass of bliss, embodiment of truth, love, kindness, and justice. He is unborn, immutable, imperishable, infinite, universal spirit, divinity, transcendental being. He lies hidden in the heart of every man. He is universal self while soul or Jiva is called individual self. The latter is nothing but a spark of the former. The latter being under the cover of ignorance is separated from the former. As the Shruti Says "Dwa Supernow Sanyujou Sakhayow". Through these three epithets it hints at the sameness of the two birds. Difference lies in that the individual self eats the berries of the tree, that is, it enjoys and suffers. But, shruti says that it has the capacity to rise and touch the universal self.

In this ephemeral and ever changing world the supreme consciousness is the only reality. It being out of the reach of our senses agnostics deny it. But many of the illustrious sages of the world and of many religions have declared that they had realised this Divinity in their hearts. Since they were perfectly sane and unassuming there is no cause why we should not believe them. Verily, God is our refuge, strength and greatest help in troubles.

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PRAYER

During prayer or meditation one sits in union with God and thereby elevates him in every respect and releases himself of evils. That is if he is in darkness he gets light, if he is weak he gets strength, if he is sinful he gets rid of sins, if he is sick he is relieved of it, if he is poor he gets riches. Thus a man of prayer is freed from all his deficiencies.

Prayer should spring from the heart not from only lips. A man of prayer should not ask for any thing but the strength to get over his physical, mental and spiritual weaknesses. He should ask for more devotion and more wisdom. In his vacant hours he should try to keep himself in touch with Him.

It is the experience of many that if our prayer are sincere and constant, a strength comes to us from above with which we can achieve what we fairly want.

Prayer cleanses us of our viciousness and depravity. It can change the life for better, it may, it can bring about betterment in an institution in a society or even in the world. Thus prayer invokes divine power. More things are wrought by prayer than the world dreams of (Tennyson).

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L O V E O F G O D

OR

LOVE FOR SUPREME REALITY

1. पुरुषः सः परः पार्थ ! भक्त्या लभ्यस्त्वनन्यया ।

- श्रीमद्भगवद्गीता ।
अध्याय-8, श्लोक 22

Man can attain God through undivided love or devotion.

2. तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

- श्रीमद्भगवद्गीता-8/7.

Keep busy with your work and think of me all the while.

3. सर्वं धामान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वां सर्वं पापेभ्यो मोक्षयिष्यामि मा शुचः ॥

- श्रीमद्भगवद्गीता-18/66.

Seek refuge in me, surrendering all other refuges.

I shall absolve thee of all sins and sorrows; grieve not.

—

1. Master ! which is the greatest-commandment in the law ? He answered, "Love the Lord your God with all your heart, with all your soul, with all your mind. That is the greatest commandment. It comes first."

- Mathew/22.

2. Stand up to devil and he will turn and run.
Come close to God and he will be close to you.

- M James/4-

LOVE OF GOD

OR

LOVE FOR SUPREME REALITY

1. *प्रेमः हि धर्मः प्रथमः । प्रथमं धर्मं प्रवृत्तयामि ।*

— श्रीमद्भगवद्गीता ।
अध्याय-३, श्लोक-३३

Man can attain God through unswerving love or devotion.

2. *देवतां सर्वान् धर्मान् प्रवृत्तयामि ।*

— श्रीमद्भगवद्गीता-३.३४

Keep busy with your work and think of me all the while.

3. *अहं कृतं धर्मं प्रवृत्तयामि ।*

अहं कृतं धर्मं प्रवृत्तयामि ॥

— श्रीमद्भगवद्गीता-१.२६

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not.

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with all your heart, with all your soul, with

all your mind. That is the greatest commandment.

It comes first."

— Matthew/22.

2. *Stand up to devil and he will turn and run.*

Come close to God and he will be close to you.

— a James/4-

3. Is any one among you in trouble ? He should turn to prayer. Is one of you ill ? He should send for the elders to pray over him. The prayer offered in faith will save the sickman. The Lord will raise him from his bed, and any sins he may have committed will be forgiven. A good man's prayer is powerful and effective.

- James /5.

4. You do not get what you want, because you do not pray for it, or if you do, your requests are not granted, because you pray from wrong motives to spend what you get on your pleasures.

- James /4.

5. Prayer is the most powerful energy one can generate. It is a force as real as terrestrial gravity. In prayer, human beings seek to augment their finite energy, by addressing themselves to the infinite source of all energy, when we pray we link ourselves with the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs. Even in asking, our human deficiencies are filled and we arise strengthened and repaired.

Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman pray for a single moment without some good result.

- Dr. Alexis Carrel.

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-- Dr. Alexis Garet.

- i. Be constant at prayer, for prayer restrains from that which is evil and blamable.

- Qu.29-44.

- ii. Your Lord says :- Appeal to me I shall fulfil your desires.

- Qu.40-6.

- iii. Who so ever loveth to meet Allah,
Allah loveth to meet him.

- A saying of the Prophet,

(Ex- from Holy Quran by Abdullah Allahdin)

- Page 30.

- iv. There is a polish for every thing that taketh away rust, and the polish for the heart is the remembrance of Allah.

- A saying of the Prophet,

(Ex-from Holy Qu.Abdu, Allah, Page -12)

- v. Nothing repels calamity but prayer.

- A saying of the Prophet,

(Abdullah Allahdin's Holy Quran.Page-29)

- vi. He who approaches near to me one span, I will approach to him one cubit; and he who approaches near to me one cubit, I will approach near to him one fathom; and he who approaches me walking, I will come to him running; and he who meets me with sins equivalent to the whole worlds, I will greet him with forgiveness equal to it.

- The Sufi Path of Love.

(Maragret Smit^r_h - from Immortal Words of K.M. Munshi)

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- The Last Part of Love.

(Margaret Smith - from Immortal Words of
A. A. Maudslayi)

/4/

1. Whenever I have been face to face with a difficult situation I have resorted to Ramnam and it has saved me.

- ^g Gandhijee 'Young India, Apr. 30, 1925

2. For the removal of diseases Ramnam is the best remedy.

- Harijan, Gandhijee, Apr. 7, 1947.

3. Whenever there is distress which one can not remove one must fast and pray.

- Young India, Gandhijee, Sept. 24, 1925

4. The prayer of the most impure will be answered. I am telling this out of my experience.

- Young India, April 4, 1929.

5. If millions of people repeat Ramnam in right spirit there will occur neither riots and disturbances which are social evils, nor will there occur physical diseases. And Ramnam or God's kingdom will be established in the world.

Gandhijee- From lecture on 29.4.1946 in Delhi.

6. Prayer has been the saving of my life. A heart felt prayer is not recitation with the lips. It is a yearning from within. When an evil thought successfully assails one, he may know that ~~the~~ he has offered but a lip prayer and similarly with regard to an evil word escaping his lips or an evil act done by him. A real prayer is an absolute shield and protection against this trinity of evils.

(A saying of Gandhijee from 'Immortal Words')

- by K.M. Munshi.

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Whenever I have been face to face with a difficult situation I have resorted to Karmam and it has saved me.

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- Gandhijee, Gandhijee, Apr. 7, 1947.

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When an evil thought necessarily results one, he may know that the has offered but a lip prayer and aimlessly with regard to an evil word, place his lips on an evil act done by him. A real prayer is an absolute shield and protection against this coming of evils.

7. There is an eternal struggle raging in man's breast between powers of darkness and light and he who has not the sheet anchor of prayer to rely upon will be victim to the power of darkness.

The ~~darkness~~ man of prayer will be at peace with himself and with the whole world; the man who goes about the affairs of the world without a prayerful heart will be miserable and will make the world also miserable.

- A saying of Gandhijee,

(K.K. Munshi's Magazine Sept. 1967.)

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 a prayerful heart will be miserable and will
 make the world also miserable.

- A saying of Gandhijee.

(K.K. Munnshi's Magazine Sept. 1957.)

T R U T H

(First)

1. सत्यं धर्मः तपो योगः सत्यं ब्रह्म सनातनम् ।
सत्यं यज्ञः परः प्रोक्तः सर्वं सत्ये प्रतिष्ठितम् ॥

- शान्तिपर्व, अध्याय-162, श्लोक-5

Observance of truth is virtue, observance of truth is self discipline, observance of truth is Yoga or meditation, truth is eternal God, observance of truth is Y^ogna or sacrifice, all is based on truth.

2. नहि सत्यं समो धर्मो न सत्या-द्विद्यते परम् ।
नहि तीव्रतारि^{चि} किंचिदनृतादिह विद्यते ॥

- आदिपर्व, अध्याय-74, श्लोक-105

No virtue is equal to truth. Nothing is beyond truth. Nothing is more repulsive than untruth.

3. सत्येनोत्तमिता भूमिः सूर्येणोत्तमिताद्यौः ।

- ऋग्वेद - 10.85.1

As the sun upholds the heaven even so truth upholds the earth.

4. सत्यमेव जयते नानृतम् सत्येन पन्था क्तितो देवयानः येना
कृमन्ति ऋषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ।

- मुण्डकोपनिषद् 3.1.6

Truth triumphs not falsehood, the path which Gods tread is covered with truth. By the same path of truth, the sages having achieved everything they wanted to have, travel to their destination - the Supreme abode of truth.

THE YOGI

(Hindi)

1. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :
2. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :

- धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार : -

Observance of truth is virtue, observance of truth is self discipline, observance of truth is yoga or meditation, truth is eternal God, observance of truth is yoga or asceticism, all is based on truth.

3. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :
4. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :

- धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार : -

No virtue is equal to truth. Nothing is beyond truth. Nothing is more regulative than truth.

5. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :
6. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :

- धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार : -

As the sun upholds the heaven even so truth upholds the earth.

7. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :
8. धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार :

- धर्म ही है सत्य का आधार : सत्य ही है धर्म का आधार : -

Truth triumphs not falsehood, the path which leads is covered with truth. By the same path of truth, the sages having achieved everything they wanted to have, travel to their destination - the Supreme Abode of truth.

5. सत्येन विष्णुर्ल सर्व सर्व सत्ये प्रतिष्ठितम् ।

- शा0पर्व - अ0259-श्लोक 10

Truth sustains all. All stands safe on truth.

6. न सा समा यत्र न सन्ति वृद्धाः, न ते वृद्धा येन क्वन्ति धर्मम् ।
ना सौ धर्मो यत्र न सत्यमस्ति न तत्सत्यं यच्छलेनाभ्युपेतम् ॥

- उद्योगपर्व, अ034, श्लो0 58

They are not elder men who do not give right guidance. That is not right guidance which is devoid of truth. It is not truth which is adulterated with deceit.

7. सत्यं ब्रूयात्प्रियं ब्रूयान्नब्रूयात्सत्यमप्रियम् ।

प्रियं नानृतं ब्रूयादेष धर्मः सनातनः ॥

- मनु0 4. 138

Speak truth in a gentle way. Do not speak truth if you can not speak in a gentle way without hurting the feelings of others. Do not speak un-truth even though it may be agreeable. This is the eternal law.

8. अनुद्वेगकरं वाक्यं सत्यं प्रियं हितवयत् ।

- श्रीमद्भाष्यगीता

अ0 17, श्लो0 15

Ideal speech is that which is un-offensive, truthful, gentle and wholesome.

9. न जटा हि न गोत्रे हि न जच्चा होति ब्राह्मणो

यस्मिन् सत्त्वो धर्मो च सो सुवी सो च ब्राह्मणो ।

- धम्मपद • 393

Neither matted hair nor lineage nor caste makes a Brahmin, Brahmin is he or pure is he who has truth and rectitude in him.

२. सर्वत्र सत्यं सत्यं सत्यं सत्यं ।

- सत्यं सत्यं सत्यं सत्यं ॥

Truth stands alone. All stands on truth.

३. सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ।

॥ सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥

- सत्यं सत्यं सत्यं सत्यं ॥

They are not elder men who do not give right

guidance. That is not right guidance which is

devoid of truth. It is not truth which is

adorned with deceit.

४. सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ।

॥ सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥

- सत्यं सत्यं सत्यं सत्यं ॥

Speak truth in a gentle way. Do not speak truth

if you can not speak in a gentle way without hurting

the feelings of others. Do not speak un-truth even

though it may be agreeable. This is the eternal law.

५. सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ।

- सत्यं सत्यं सत्यं सत्यं ॥

॥ सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥

Ideal speech is that which is un-offensive, truthful,

gentle and wholesome.

६. सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ।

॥ सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं सत्यं ॥

- सत्यं सत्यं सत्यं सत्यं ॥

Neither matted hair nor lineage nor caste makes a

brahmin, brahmin is he or pure is he who has truth

and rectitude in him.

2. सच्चं वै अमृता वाचा एस धम्मो सनन्तनो ।
सच्चं अत्थेव धम्मे च आहु सन्तो पतिदिता ॥

- सुत्तनिपात, सुभाषित सुत्त ।

Sages say — that truth is immortal speech, truth is eternal virtue and on truth is based material prosperity as well as spiritual glory.

3. सच्चं हवे सादृतरं रसानं ।

- सुत्तनिपात, आलवक सुत्त ।

Truth is the most delicious thing of all.

Third

1. Woe he unto those who give short measure or weight, who when they receive by measure from other man, take the full, but when they measure unto them, or weigh^t unto them defraud. Do not these think they shall be raised again at the great day.

-Qu. 83-16.

2. O my people give full measure and full weight in justice and wrong not people in respect of their goods, neither commit injustice acting corruptly.

-Qu. 11-84.

3. He who sells a thing without telling its defects to the buyer incurs the wrath of Allah.

- A saying of the Prophet.

A. Allahdin. Extr. of Holy Qu.P.193.

4. He who is not honest in dealings is not a believer, nor he who does not fulfil his promise.

- A saying of the Prophet.

A. Allahdin. Extr. of Holy Qu.P.176.

। कुरु कर्माणि, मा प्रीतिरु -

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1. कुरु कुरुतः, नामाङ्कितः -

5. Do not betray a trust and do not be dishonest even to one who is dishonest to you.

- A saying of the Prophet.

(Studies in the Quran by Ishtiaque Hussain Qureshi)
P. 169

Fourth

1. Let us reach the path of truthfulness wherein lives Ahura Mazda, Throggh His holiness.

- Gatha Ahunavad, Yasna 33-5.

2. Those who please the Lord by truthful deeds (alone) can reach Mazda.

- Gatha 50-5.

3. It is by honest work that Ahura Mazda is pleased.

- Yasna 30-5.

4. There is never any harm to a truthful person.

- Gatha Ahunavad Yasna 29-5.

Fifth

1. In your dealings with men, be true and faithful to your engagements. Let your words be sincere and true. Let your acts be always honourable and worthy. Even if you were in the lands of barbarians of the south or the north, your conduct should be faultless.

- Confucius. M. Deshumbert, P.23 and
Gortham in Ethics of Religions P.52

Do not betray a trust and do not be dishonest
even to one who is dishonest to you.

- A saying of the Prophet.

(Quoted in the Quran by Ishmael in his commentary)
p. 169

Fourth

Let us reach the path of truthfulness wherein

lives Allah's Messenger, through his holiness.

- Gatha Alhamdulillah, Yasma 37-5.

Those who please the Lord by truthful deeds

(alone) can reach Allah.

- Gatha 50-7.

It is by honest work that Allah's Messenger is pleased.

- Yasma 30-5.

There is never any harm to a truthful person.

- Gatha Alhamdulillah, Yasma 29-7.

Fifth

In your dealings with men, be true and faithful

to your engagements. Let your words be sincere

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barbarians of the south or the north, your

conduct should be faultless.

- Gatha Alhamdulillah, 1.33 and
Gatha in the Quran, 1.33

2. "Hold faithfulness and sincerity as your first principles", said he "I do not know how a man is to get on without faithfulness.

(Lun Yu. 9-24. Douglas P.114, and Li Ki 2-22)
(Douglas and Gorham Ethics of the Religions.)

3. He who knows the truth is not equal to him who loves it, and he who loves it is not equal to him who delights in it.

- A famous saying of confucious.

Sixth

1. All our activities should be centred in truth. Truth should be the verybreath of our life. When once this stage is reached, all other rules of correct living will come without effort, and obedience to them will be instinctive. But without truth it would be impossible to observe any principles or rules in life.

- Young India - July 30, 1931.

2. There should be truth in thought, truth in speech, and truth in action. To the man who has realised this truth in perfection, nothing ~~else~~ else remains to be known, because all knowledge is necessarily included in it.

- Ibid.

3. But one should speak the truth in gentle language. One had not better speak, if one cannot do so in a gentle way, meaning thereby that there is no truth in a man who can not control his tongue.

- Young India, Sept. 17, 1925.

2. "Hold fastness and sincerity as your first

principles", said he "I do not know how a man

is to get on without fastness.

(Lam Yu, 9-24, Douglas 2.114, and Li 2-22)
(Douglas and German Ethics of the Relations.)

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Sixth

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-- Ibid.

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gentle way, meaning thereby that there is no truth

in a man who can not control his tongue.

-- Young India, Sept. 14, 1932.

TRUTH

Truth is the supreme[/]virtue which also comprehends many other noble qualities. God is defined as an embodiment of truth, knowledge, happiness and love. So truth is a divine quality and he who observes truth i.e. speaks truth, seeks truth and lives truth that is in whom there is no gap between his heart and his outward behaviour is called a godly person so truth leads man nearer to God.

Truth is a mighty force and he who takes his stand on it becomes mighty. No opposition can stand against him though he may be weak physically he becomes invincible. Those who lead thousands of people behind them it was truth in them that lead them. When[/]ever there has been a contest between truth and untruth it was the former that carried the day. The greatest maxim of the Vedas is that truth triumphs and not the untruth. God is on the side of him who through thick and thin adheres to truth.

Truth itself is a divine quality but it becomes more divine if it is combined with soft spokenness, love and an endea[/]uring behaviour. But the question is asked why the majority of people pay little regards to truth? Because they keep self interest above the Truth, it is Greed that compels them to take to untruth. They forget that concern founded on falsehood can not flourish. No establishment, no institution keeping self interest above truth or justice can thrive.

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Truth is the supereminence which also comprehends many other noble qualities. God is defined as an embodiment of truth, knowledge, happiness and love. So truth is a divine quality and he who observes truth i.e. speaks truth, seeks truth and lives truth that is in whom there is no gap between his heart and his outward behaviour is called a noble person so truth leads man nearer to God.

Truth is a mighty force and he who takes his stand on it becomes mighty. No opposition can stand against him though he may be weak physically he becomes invincible. Those who lead thousands of people behind them it was truth in them that led them. Whenever there has been a contest between truth and untruth it was the former that carried the day. The greatest maxim of the Vedas is that truth triumphs and not the untruth. God is on the side of his who through action and this adheres to truth.

Truth itself is a divine quality but it becomes more divine if it is combined with self-sacrificence, love and an unceasing behaviour. But the question is asked why the majority of people pay little regard to truth? Because they keep self-interest above the truth. It is true that certain men are true to their word. They forget that concern founded on falsehood can not flourish. No establishment, no institution keeping self-interest above truth or justice can survive.

Secondly people take resort to untruth because of the fear of their elders or their superiors. A boy when he commits a crime or does a wrong he does not admit it to his parents and teachers because of fear. Similarly people do not speak truth because of fear of the prevalent public opinion which they think wrong. To speak truth in the face of danger requires a great strength of mind. But a man who has made him votary of truth believes that God lives in truth and He would give him strength to face the danger. So ~~xxx~~ worshipper of truth first of all must shed his fear. One should know that if one loses truth or honesty he loses every thing.

Thirdly it is prejudice or some kind of bias that makes man unfit to see truth. Religious, caste, national or party biases are so rampant that few people are fit to see truth. Unless one frees one self from one's preconceived ideas how can he see the truth. Unfortunately it is difficult for a man to get rid of his prejudices. But those who intend to be teachers and guides for other should rise above all their prejudices and seek truth. It is the duty of parents and teachers to inculcate the habit of scientific thinking in the minds of their wards, and they should be taught to apply the scientific or rational way of thinking in their day to day problems.

So he who aspires to make truth an inherent part of his life should keep him above his self interest, should shed fear and try to rid him of all his prejudices. Truth is to conduct one's life truthfully.

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So he who aspires to make truth an inherent part of his life should keep him above his self interest, should shed fear and try to rid him of all his prejudices. Truth is to conduct one's life truthfully.

In fact, all this material or manifest world which surrounds us is really unreal, fleeting, passing. The real thing is He who is said to be real existence, consciousness and a mass of bliss (sachhidanand). The only truth. So truth is the supreme law, truth is the supreme power, therefore, those who take their stand on truth make themselves mighty and invincible.

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VIRTUE : RIGHTEOUSNESS

(1) 'Pt. A'

Dharma : Its ingredients.

1. धारणादमीमित्याहुर्मणिं विवृताः प्रजाः ।
यः स्याद्वारण संयुक्तः स धर्म इति निश्चयः ॥
-शान्तिपर्व, ३०-१०९, श्लो० ॥

The word Dharma is derived from the root 'Dhri' which means to support sustain or uphold. Dharma or law upholds society. That which supports or upholds (individual, society or the world) is called Dharma, undoubtedly.

2. यतोभ्युदय निश्चयसिद्धिः स धर्मः ।
-वैशेषिक दर्शन

That which leads to prosperity and welfare is called Dharma.

3. श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्वर्मस्य लक्षणम् ॥
- मनुस्मृति, ३०२, श्लोक-१२

The fact, that is in accord with the 'Shruti' (traditional word), with the 'Smriti' (or the notes of the sage like people) with the lives of great men and with the little voice within, is called Dharma or Virtue.

4. तर्कोऽप्रतिष्ठः श्रुतयो विभिन्नाः नैको ऋषिर्ष्यस्य मतं
प्रमाणम् । धर्मस्य तत्त्वं विहितं गुहायाम् महाजनो येन गतः
स पन्था ।
-वनपर्व, अध्या० ३।३, श्लोक-१।१७

VIRGIL : AENEID

(1) 'A'.

Pharm : Its ingredients.

1. एतत्तुल्यं नृणां पितृणां पुत्रैः ।
2. एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ॥

-सूक्तं, 10-109, 10-111

The word Pharm is derived from the root 'Phar' which means to support, sustain or uphold. Pharm or Pharm is a society, that which supports or upholds (individuals, society or the world) is called Pharm, unobscuredly.

2. एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ।
-सूक्तं 10-111

That which leads to prosperity and welfare is called Pharm.

3. एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ।
एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ॥
-सूक्तं, 10-109, 10-111

The fact, that is in accord with the 'Phar' (traditional word), with the 'Phar' (or the notes of the sage like people) with the lives of great men and with the little voices within, is called Pharm or Pharm.

4. एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ।
एतत्तुल्यं नृणां पुत्रैः पितृणां पुत्रैः ॥
-सूक्तं, 10-109, 10-111

Logic is unreliable, traditional words differ from one another, of the sages none is accepted as the universal authority, thus what is right what is wrong remains a mystery. Therefore the foot prints of greatmen are the only thing to guide us.

5. धृतिः क्षमा दमो स्तेयं शौचमिन्द्रिय निग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्म लक्षणम् ॥

-मनु-6, अ; श्लो 92

Patience, forgiveness, control over passions, nonstealing, control over senses, wisdom, true knowledge, ^{Truth,} and control over anger these ten ingredients together constitute Dharma or virtuous life.

6. सत्यं दया तथा शान्तिरहिंसाचेतिकीर्तिताः ।
धर्मस्याऽवयवास्तात चत्वारः पूर्णतां गताः ॥
- बृहद्दर्शपुराण ।

Truth, kindness, peace, and non-violence these four combined together in their fulness constitute Dharma or virtue.

7. धर्मो यो बाधते धर्मो न स धर्मः कुर्वन्मत्तम् ।
अविरोधान्तु यो धर्मः स धर्मः सत्य विक्रम ॥

- कनक, अ० 131, श्लो ०११

The virtue that comes in clash with any virtue is not true virtue. True virtue is that which does not go against any virtue.

Logic is unreliable, traditional words differ

from one another, of the same name is accepted as
the universal authority, thus what is right what is
wrong remains a mystery. Therefore the foot prints
of greatness are the only thing to guide us.

ॐ नमो भगवते वासुदेवाय ॥
॥ श्रीगणेशाय नमः ॥

—॥०-६, ६; १००॥

Patience, forgiveness, control over passions,
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॥ श्रीगणेशाय नमः ॥
—॥०-६, ६; १००॥

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—॥०-६, ६; १००॥

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not go against any virtue.

(1) - B

धर्म की जय होती है अधर्म की नहीं ।

Dharma triamphs not Adhrama.

1. धर्मेण हन्यते शत्रुः । यतो धर्मस्ततो जयः ।

-अनुशासन पर्व, अ० 167, श्लो 04 ।

1. It is Dharma not man that conquers; victory crowns him who sides with Dharma.

2. धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः ।

तस्माद्धर्मो न हन्तव्यो मा नो धर्मो हतोऽवधीत् ॥

=मनु० अ० 8, श्लो 0 15

He who violates Dharma is destroyed by it, and he who protects Dharma is protected by it. Therefore we should never violate Dharma lest it should destroy us.

3. यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।

हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥

- मनु० अ० 8, श्लो 0 14

Those members of an assembly are doomed to perish who remain passive on lookers while Dharma is being slayed by Adharma and truth is being trampled by untruth.

(1) - C

1. अर्थसिद्धिं परामिच्छन् धर्ममिवादिच्छेत् ।

नहि धर्मादिष्वेत्यर्थः स्वर्गं लोकादिवाप्तम् ॥ -उद्योगपर्व, 37/48

He who wants affluence must practise Dharma, since as nectar cannot be separated from heaven even so wealth cannot be separated from Dharma.

(1) - 11

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2. धर्म मूलः सदैवार्थः कामोऽर्थं फलमुच्यते ।
- शान्तिपर्व, 123/4

For the fulfilment of desires wealth is necessary, and for the procurement of wealth Dharma is essential.

3. तस्माद्धर्मं प्रधानेन साध्योर्थः संयतात्मना ।
- शान्तिपर्व, 167/261

Therefore one should acquire wealth by means of Dharmas steering clear of all temptations.

4. परित्यजेदर्थकामौ यो स्यातां धर्मवर्जितौ ।
- मनु 4/176

Abstain from such wealth and desire as violate Dharma.

5. धर्मेणैव ऋषयस्तीर्णा धर्मं लोकाः पुतिष्ठताः ।
धर्मेणैव देवा वदधुः धर्मवार्थः समाहितः ॥
- शान्तिपर्व, 167/7

By means of Dharma sages reached the highest goal, Dharma holds the human society, by virtue of Dharma alone gods prospered, and it is Dharma that yields wealth.

6. धर्मादर्थः प्रभवति धर्मात्प्रभवते सुखम् ।
धर्मेण लभते सर्वं धर्मसारमिदं जगत् ॥
- बा ल्मीकिरामायणम्, अ०का० 3/15

From Dharma arises wealth, from Dharma arises happiness, by following Dharma one attains every thing, Dharma verily is the essence of this world.

अथ धर्मः कथं प्राप्तः ।

— धर्मः, १२३४

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अथ धर्मः कथं प्राप्तः ।

— धर्मः, १२३४

Therefore one should acquire wealth by means of Dharma steering clear of all temptations.

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— धर्मः, १२३४

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Dharma verily is the essence of this world.

(1) - D

- 1° अधर्मं प्रभवैव दुःखं योगं शरीरिणाम् ।
धर्मार्थं प्रभवैव सुखं संयोगं लक्षणम् ॥

- मनु 6/64

Misery that befalls a man is the result of Adharma and happiness allotted to a man is the result of Dharma and wealth.

- 2° धर्मं नित्यास्तुये केचिन्नते सोदन्ति कश्चिद् ।

- वनपर्व, 263/44

Those who stick to Dharma never come to grief.

- 3° नहि कल्याणं कृत्कश्चिद्दुर्गतिं तातगच्छति ।

- भीष्मपर्व, 30/40, गीता 6/40

A righteous man never comes to grief.

- 4° सुखस्य मूलं धर्मः - चाणक्य सूत्र 234

The root cause of happiness is Dharma.

- 5° अधर्मेणैव तत्रात्ततो भद्राणि पश्यति ।
ततः सपत्नाजयति समूलस्तु विनश्यति ॥

- मनु 4/174

By means of Adharma, one at first prospers, enjoys oneself, conquers one's enemies; in the end, however, one comes to total ruin.

- 6° अन्यायो पार्जितं द्रव्यं दशवर्षाणि तिष्ठति ।
प्राप्त एकादशे वर्षे समूलन्तु विनश्यति ॥

- चाणक्यनीति, 16-6

The wealth got unjustly lasts for a period of ten years, at the advent of the eleventh year, however, it vanishes completely.

(1)

1. अथ धर्मस्य प्रथमः प्रमाणम् ।

2. अथ धर्मस्य द्वितीयः प्रमाणम् ।

— ५१० ६५५

It is the result of
Adharma and happiness allotted to a man is the result
of Dharma and wealth.

3. अथ धर्मस्य तृतीयः प्रमाणम् ।

— ५११, ६५५

Those who stick to Dharma never come to

grief.

4. अथ धर्मस्य चतुर्थः प्रमाणम् ।

— ५१२, ६५५

A righteous man never comes to grief.

5. अथ धर्मस्य पंचमः प्रमाणम् ।

The root cause of happiness is Dharma.

6. अथ धर्मस्य षष्ठः प्रमाणम् ।

7. अथ धर्मस्य सप्तमः प्रमाणम् ।

— ५१३, ६५५

By means of Adharma, one at first prospers,
enjoys oneself, conquers one's enemies; in the end,
however, one comes to total ruin.

8. अथ धर्मस्य अष्टमः प्रमाणम् ।

9. अथ धर्मस्य नवमः प्रमाणम् ।

— ५१४, ६५५

The wealth got unjustly lasts for a period
of ten years, at the advent of the eleventh year,
however, it vanishes completely.

(2)

1. धम्म पीति सुखं सेति विप्पसन्नेन चेतसा ।
अरियप्प वेदिते धम्मे सदा रमति पण्डितो ॥
- धम्मपद, 78.

He who drinks deep of Dharma lives happily, with serene mind. Hence the wise always find delight in following Dharma taught by Aryas.

2. न इच्छेय्य अधम्मेन समिदि मत्तनो ससीलवा ।
स पज्जवा धम्मिको सिया ।
- धम्मपद, 84

He who does not wish prosperity by unrighteous means, is indeed virtuous, wise and righteous.

3. यो च वस्ससतं बीवे अपस्सं धम्म मुत्तमं ।
एकाहं जीवितं सैय्यो पस्सतो धम्ममुत्तमं ॥
- धम्मपद, 115

It is better to live only one day with Dharma than to live a hundred years without Dharma.

4. उत्तिदठे न प्पमज्जेय धम्मं सुवरितं चरे ।
धम्मचारो सुखं सेति अस्मिं लोके परहिंन च ॥
- धम्मपद, 168

Arise! awake! be not heedless. Follow the principles of righteousness. The righteous person rests happily in this world as well as in the next.

5. एकं धम्मं अतीतस्स मुसावादिस्स जन्तुनो
वित्तिण्ण परलोकस्स नत्थि पापं अकारियं ॥
- धम्मपद, 176

For him who has forsaken righteousness, who has taken to untruth, and who has abandoned consideration of future life, there is no sin which he will not commit.

(5)

6. सब्ब दानं धम्मदानं जिनाति सब्बं रसं धम्म रसो जिनाति
 सब्बं रतिं धम्मरतिं जिनाति तण्हकण्यो सब्बदुःखं जिनाति ।
 कव- धम्मपद, 354

The gift of Dharma excels all other gifts,
 the flavour of Dharma surpasses all other flavours,
 zest in Dharma exceeds all other zests, and to put
 an end to all desires is the greatest means of
 getting rid of all grief.

(3) - A.

Excellence of righteousness

1. Blessed are they who hunger and thirst to see
 right prevail, they shall be satisfied.
 - Mathew -5.
2. Blessed are they who are persecuted for
 righteousness's sake for their's is the
 kingdom of heaven.
 - Mathew -5.
3. In fact the kingdom of God is within you.
 - Luke -17.
4. For what will a man gain, if he shall gain
 the whole world, and loss his own soul ?
 or what shall a man give in exchange for his
 soul.
 - Mathew -16.

ॐ नमो भगवते वासुदेवाय ।
 श्री कृष्णाय नमः ।
 - अथ -

The gift of Bhama excels all other gifts,
 the flavour of Bhama surpasses all other flavours,
 best in Bhama exceeds all other tastes, and to put
 an end to all desires is the greatest means of
 getting rid of all grief.

(2) - A.

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 the whole world, and lose his own soul?
 or what shall a man give in exchange for his
 soul.
 - Matthew - 16.

(3) - BOne should not parade his religiousness

1. When you pray, do not be like hypocrites; they love to say their prayers standing up in synagogue and at the street corners, for every one to see them. I tell you this; they have their reward already. But when you pray, go in to a room by your self, shut the door, and pray to your father who is there in the secret place; and your father who sees what is secret will reward you.

- Mathew. 6

2. When you do some act of charity, do not let your left hand know what your right is doing; your good deed must be secret, and your father who sees what is done in secret will reward you.

- Mathew. 6.

(4)Islam means submission to the will of God.

1. It is not righteousness that ye turn your faces in prayer to east and the west; but religious is he who believeth in Allah and the last day and the angles and scripture and the prophets; and giveth money for God's sake unto his kindred, and unto orphans and the needy and the strenger and those who ask and for redemption of captives; who is

(1)

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they love to say their prayers standing up
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Matthew. 6

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your left hand know what your right is doing;
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Matthew. 6

(2)

Islam means submission to the will of God.

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angels and scriptures and the prophets; and give
money for God's sake unto his kindred, and the
orphans and the needy and the stranger and those
who ask and for redemption of captives; who is

constant at prayer; and payeth the poor due. And those who perform their covenant when they have covenanted, and who behave themselves patiently in tribulation and adversity and time of stress. These are they who are true, and these are they who fear God.

- Qu. 2-177.

2. Seek they other than the religion of Allah (that is Islam) when unto Him submitteth who so ever is in the heaven and the earth willingly or unwillingly.

- Qu. 3-83

3. Who so ever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand hold.

- Qu. 31-22.

4. There is no compulsion in religion. The right direction is henceforth distinct from error. He who rejected satan and believeth in Allah hath grasped a firm hand hold which will never break.

- Qu. 24-2-256.

5. What is the mark of faith ? was the question. The prophet replied, "When thy good work gives thee pleasure, and the evil work grieves, thee, thou art a man of faith." And what is sin ? He replied, "When anything smites thee within thyself, forsake it."

- A saying of the Prophet.

constant at prayer; and never the poor due. And those who perform their covenant when they have covenanted, and who behave themselves patiently in tribulation and adversity and time of stress. These are they who are true, and these are they who love God.

- Ch. 2-177.

2. Ask they other than the religion of Allah (that is Islam) when unto him submitted who so ever is in the heaven and the earth willingly or unwillingly.

- Ch. 2-83.

3. Who so ever understood his purpose to Allah while doing good, he verily hath grasped the firm hand hold.

- Ch. 21-22.

4. There is no compulsion in religion. The right direction is henceforth distinct from error. He who rejected error and believed in Allah hath grasped a firm hand hold which will never break.

- Ch. 2-250.

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- A saying of the prophet.

(5)

1. अशेष (Asha alone) वोह (good) वहिस्तेन
(the best) अस्ति (is).

Gatha-Yasna-20.

Dharma alone is the greatest good.

2. Let me first of all in ^{all} actions strive for
rectitude.

- Gatha-28.1

3. He alone knows adequately, what rectitude is,
who knows the aught and aught not.

- Gatha 46-17.

4. कदा मज्जा मां नरोइस नरोक्खिन्ते ।

- Gatha 48-10

When would the heart of man be the temple
of God ?

5. Those who fight the evil in word, thought and
deed, who work hard, and dedicate themselves
for the good, they advance the wishes of
Ahurmazda and his pleasure.

- Gatha 33-2.

6. Fight your enemies also by fairmeans.

- Paivand Nameh.

7. The soul of the righteous attains to immortality,
but that of the wicked man has ever lasting
punishment.

- Gatha Ushtavaiti/Yasna 45-7.

1. (the best) 37-15 (in).
(Satan alone) 37-15 (in).
(Satan alone) 37-15 (in).

Galatians 3-15.

2. Satan alone is the greatest foe.

3. Let us first of all in serious attitude for
rectitude.

Galatians 3-15.

4. He alone knows adequately, what rectitude is,
who knows the right and right not.

Galatians 3-15.

5. Let us first of all in serious attitude for

Galatians 3-15.

6. When would the heart of man be the vessel
of God?

7. Those who fight the evil in word, thought and
deed, who work hard, and dedicate themselves
for the good, they advance the wishes of
Christ and his pleasure.

Galatians 3-15.

8. Fight your enemies also by fasting.

Galatians 3-15.

9. The soul of the righteous attains to immortality,
but that of the wicked man has ever-lasting
punishment.

Galatians 3-15.

8. Do the right, speak the right, think the right and let right itself fight with wrong, is the counsel of Zaradushtra.

- James Hope Moulton.

(In his book 'Teaching of Zaradushtra, P.7)

9. What is the one recital of the Ashem which is worth ten of the other recitals of the Ashem in greatness and goodness and excellence ?

Ahuramazda answered him : that indeed, O righteous zaradushtra ! which a man recites as the Ashem for Haurvatad and Ameratad when eating, or while starting from sleep and going to sleep, praising good thoughts, good words, and good deeds, renouncing evil thoughts, and evil words, and evil deeds.

- Hadokht Naak first part Yasht-21

(6)

Earning of wealth through honest and fair-means.

Riches and honours are desires of men. If one can not obtain them by honest and fair means they must be renounced. Poverty and humble position are what men hate and despise. If one can not escape these by honest and fair means one must submit to them.

- Confucius. M. Deshumbert, P.23 and
 - Gorham. Ethics of Great Religions.
Page 52.
-

8. Do the right, speak the right, think the right
and let right itself fight with wrong, is the
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9. That is the one receipt of the Ashem which is
worth ten of the other receipts of the Ashem
in greatness and goodness and excellence?

Ahrimanes answered him : that indeed,

to righteousness, which a man receives

as the Ashem for his virtue and is rewarded when

resting, or while starting from sleep and going

to sleep, praising good thoughts, good words,

and good deeds, renouncing evil thoughts, and

evil words, and evil deeds.

- Rudolf Hock 'First part Yasht'

(C)

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- Confucius, 'K. Chieh-shan', p. 13 and

- Goethe, 'Maxims of Great Nations',

1890, p. 2.

RIGHTEOUSNESS OR DHARMA

God and devil or goodness and evil both dwell in the heart of man and if he listens to the voice of the former he is said to be righteous and if he listens to the latter he is called as unrighteous. In other words if man can distinguish between right and wrong and adheres to the former he is called righteous. Righteousness leads to what is good to man and unrighteousness leads to what is pleasing to him. Thus pleasure seeker is taken astray, from the path of righteousness. It is imprudence, greed and lust, the three enemies of man that lead man away from the right path. Thus the perpetual prayer of man to God has been to keep him away from evil or Adharma. The most ancient prayer of Hindus has been (Vishwani... Duritani Parasuva) deliver us from all evil and lead us to good. The great Christian prayer also says 'deliver us from all evil'.

Dharma in its wider sense does not consist in doing rites and rituals, it consists in our doing right conduct, right behaviour, in upholding what is right and in observing rectitude in our life. This is a short sighted view of some people that Dharma is defeated some times by Adharma, Dharma being godliness is a mighty power.

It may lose battle in the begining but in the end it always prevails.

'I shall follow right path, right purpose, right conduct, right means of livelihood, right mindedness.'

- Buddha.

RIGHTS OF MAN

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in the heart of man and if he listens to the voice

of the former he is said to be righteous and if to

listen to the latter he is called an unrighteous.

In other words if man can distinguish between right

and wrong and adheres to the former he is called

righteous. Righteousness leads to what is good to

man and unrighteousness leads to what is pleasing

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The most ancient prayer of Hindus has been, 'Vishvame-

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conduct, right means of livelihood, right mindness.

CHARACTER BUILDING

1. आचारः परमो धर्मः ।

- मनुस्मृति, 1/108

GOOD

Character is the greatest of virtues.

2. वेदास्त्यागश्च यज्ञश्च नियमाश्च तपांसिच ।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥

- मनु 2/97

If a man's character is bad, his knowledge of Vedas, his renunciation, his performances of Yagnas, his observances of various rituals and his penances are of no avail.

3. आचारा लभते ह्यायुराचादीप्सिताः पुजाः ।
आचारादनमक्षय्यमाचारो हन्त्यलक्षणम् ॥

- मनु 4/156

Good character prolongs life, good character ennobles the progeny, good character gives such wealth as is imperishable, good character covers up other deficiencies.

4. सर्व लक्षण हीनोऽपि यः सदाचारवान्नरः ।
श्रद्धधानोऽनसूयश्च शतं वर्षाणि जीवति ॥

- मनु 4/157

If a man is not well-read or in possession of wealth or of strong physique or of attractive features but if he is a man of character and of firm faith and is free from malice, he may live a full life of a hundred years.

CHARACTER

1. THE FIRST PART

— PART I —

1000

Character is the greatest of virtues.

2. THE SECOND PART

— PART II —

— PART III —

If a man's character is bad, his knowledge of virtue,

his reputation, his performance of duty, his

observance of various rituals and his conduct are

of no avail.

3. THE THIRD PART

— PART IV —

— PART V —

Good character prolongs life, good character enriches

the property, good character gives such wealth as is

imperishable, good character covers up other deli-

cious.

4. THE FOURTH PART

— PART VI —

— PART VII —

If a man is not well-to-do or in possession of wealth

or of strong physique or of attractive features or

if he is a man of character and of firm faith and is

free from malice, he can live a full life of a hundred

years.

5. वृत्तेन भवत्यार्यो न धनेन न विद्या ।
वृत्तं यत्नेन संरक्षेद्विस्तमेतिव यातिव ॥

- उद्योगपर्व, 90/53.

It is not wealth or learning but character that makes a man noble. Character should be built up by all means. Wealth is fickle, it comes and goes.

6. अक्षीणो विस्ततः क्षीणो, वृत्ततस्तु हतोहतः ।

- उद्योगपर्व, 39/37

Nothing is lost if wealth is lost everything is lost if character is lost.

—

(2)

1. सख पापस्य अकरणं कुशलस्य उपसंपदा ।
सचित्तरिपरिदोषनं एतं बुद्धान सासनं ॥

- धम्मपद, 183

To forsake sinful deeds, to perform meritorious acts, and to keep the mind ever pure, this is, in short, the teaching of the Buddha.

2. चन्दनं तगरं वापि उप्पलं अथ वस्सिकी ।
एतेसं गंधजातानं सीलगन्धो अनुत्तरो ॥

- धम्मपद, 55

The perfumes of Sandal wood, Tagara, lotus, and lily can not match the fragrance of the good character.

3. न ताक्ता धम्मं पुरो याक्ता बहुभासति ।
योच अप्पाप्मिं सुत्वा धम्मं कायेन पस्सति ॥
स वै धम्मधरो । इति यो धम्मं न पप्पमज्जति

- धम्मपद, 25

1. तपस्योऽपि न विदुः ।
 ॥ तपस्योऽपि न विदुः ॥

- अथर्ववेद, १०२३३

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1. अथर्ववेद, १०२३३

- अथर्ववेद, १०२३३

Nothing is lost if wealth is lost everything is lost
 if character is lost.

(2)

1. तपस्योऽपि न विदुः ।
 ॥ तपस्योऽपि न विदुः ॥

- अथर्ववेद, १०२३३

To forsake selfish desires, to perform meritorious acts,
 and to keep the mind ever pure, this is, in short, the
 teaching of the Buddha.

1. अथर्ववेद, १०२३३

- अथर्ववेद, १०२३३

The perfumes of sandal wood, lilies, and lilacs
 can not match the fragrance of the good character.

1. अथर्ववेद, १०२३३

- अथर्ववेद, १०२३३

A man does not become virtuous by merely preaching of virtue. Virtuous is he who practises it in his life although he may have heard a little of it.

4. मा जातिं पृच्छ चरणं च पृच्छ ।

-सुत्तनिपात, सुन्दरिक् भारद्वाज सुत

Inquire not about caste but about character.

5. ^{सुखं}
~~सुखं~~ याव जरा सील ।

- धम्मपद 333

To remain virtuous upto the old age is joyous, indeed.

(3)

1. Faith divorced from deeds is barren ...

... As the body is dead when there is no breath left in it, so faith divorced from deeds is lifeless as a corpse.

- James-2.

2. The kind of religion which is without stain or fault, in the sight of God, our father, is this : to go to the help of orphans and widows in their distress, and keep oneself untarnished by the world.

- James-1.

A man does not become virtuous by merely pretending of
virtue. Virtuous is he who possesses it in his life
although he may have heard a little of it.

At this time the world is

in a state of confusion.

Indeed, not about caste but about character.

At this time the world is

in a state of confusion.

To remain virtuous in the old age is indeed.

(2)

1. Faith divorced from deeds is barren ...
... as the body is dead when there is no
breath left in it, so faith divorced from
deeds is lifeless as a corpse.

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this : to be to the help of orphans and widows
in their distress, and keep oneself unstained
by the world.

- James-1.

(4)

1. God has sent me to teach good manners and good deeds.

- A saying of the Prophet, Ishti^aque Hussain Qureshi, Studies in the Quran. Page-137.

2. Nothing is heavier in the scales of deeds than good behaviour.

- Ibid.

3. I love the man most whose behaviour is best.

- Ibid.

(5)

Those who fight the evil in their word, thought and deed, who work hard and dedicate themselves for the good, they advance the wishes of Ahura Mazda and his pleasure.

- Parasi Gatha, 33-2.

(1)

1. God has sent me to teach good manners and good

deeds.

- A saying of the Prophet, Ishmael, in the
 Russian Journal, Studies in the
 Quran, 1925-1927.

2. Nothing is heavier in the scales of deeds than

good behaviour.

- Ibid.

3. I love the man most whose behaviour is best.

- Ibid.

(2)

Those who fight the evil in their word, thought
 and deed, who work hard and dedicate themselves for the
 good, they receive the wishes of Allah made and his
 pleasure.

- Farabi, 1925, 1926.

CHARACTER

As physical exercise builds the body, learning builds the mind, even so character builds the self, With the healthy body and the healthy mind, the self also should be made healthy. Thus men of character are called Mahatma. There are many ingredients of character. The first and foremost of them is truthfulness. In fact truthfulness is the bedrock on which character is built. Observance of truth renders a man strong and invincible. He can stand any of tests. Lying or falsehood on the other hand makes a man weak and unable to stand scrutiny.

Alongwith truthfulness a man of character should be honest, so that even inadvertently he may not appropriate any thing which does not belong to him awefully. Besides he should not bribe any one to win favour or should accept bribe to give favour. He should not take undue advantage of his position or give advantage of his position to his kith and kin. He should remain very careful against doing any thing which may look unfair or dishonourable or underhand or liable to be declared as unlawful. Chastity also is an important ingredient of character. He should look upon women as his mother or sister and he should train up his mind to abhor all thoughts of amorous nature.

CHARACTER

As physical exercises build the body, learning builds the mind, even so character builds the self, with the healthy body and the healthy mind, the self also should be made healthy. True men of character are called sages. There are many ingredients of character. The first and foremost of them is truthfulness. In fact truthfulness is the backbone on which character is built. Observance of truth renders a man strong and invincible. He can stand any of tests lying or falsehood on the other hand makes a man weak and unable to stand scrutiny.

Alongwith truthfulness a man of character should be honest, so that even inadvertently he may not appropriate any thing which does not belong to him sweetly. Besides he should not bribe any one to win favour or should accept bribe to give favour. He should not take undue advantage of his position or give advantage of his position to his kith and kin. He should remain very careful against doing any thing which may look unfair or dishonourable or dishonest or liable to be declared as unlawful. Quantity also is an important ingredient of character. He should look upon women as his mother or sister and he should treat up his wife as a sister. He should not have any other women.

A man of character is he who is kind, compassionate, sympathetic and generous to a high degree. Such a man takes pleasure in helping the ~~and~~ needy, in alleviating the suffering of sick persons, in lightening the load of the burdened, or brightening the life of those who are in distress. Doing all this he never considers that he is conferring some benefits on others. While giving help or giving his mite to others he never thinks of any ^{re}ward in return.

Tolerance also is a great feature of good character. A man of character tolerates difference of views and difference of faith. He gives his reasons but does not impose his views on others. Neither has he any prejudices. He is of reasonable frame of mind.

Last but not the least a man of character is humble, polite and considerate to all. His nature is amenable and his manner^s ~~of~~ are polished. A man of such a character makes him lovable to all. In short, character consists in honesty, sincerity, selfdenial, simplicity, laboriousness, contentment, magnanimity, kindness, verily the objective of all knowledge is character building.

A man of character is he who is kind, compassionate, sympathetic and generous to a high degree. Such a man takes pleasure in helping the weak, in alleviating the suffering of sick persons, in lightening the load of the burdened, or brightening the life of those who are in distress. Being all this he never considers that he is conferring some benefits on others. While giving help or giving his wife to others he never thinks of any reward in return.

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SECOND CHAPTER

1st p a r t .

(A) PERSONAL VIRTUES : POSITIVE

1. Purity
2. Looking to the good points of others.
3. Continence
4. Humility
5. Austerity
6. Faith
7. Peace
8. Patience Fortitude
9. Gentleness
10. Good Company
11. Courage
12. Knowledge
13. Rules regarding Diet

SECOND CHAPTER

Part I

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INNOCENCE AND PURITY OF THE HEART

(1)

सर्वतीर्थेषु वा स्नानं सर्व भूतेष्वर्जवम् ।
उभेत्वेते समे स्यातामर्जवं वाविशिष्यते ॥

- वनपर्व, 33/29

Taking bath in all the holy places of pilgrimage, placed on one hand and the quality of innocence placed on the other, weigh equally or rather the latter out weighs the former.

(2)

1. Blessed are the poor in spirit :
for their's is the km kingdom of heaven.
- Mathew -5.

2. Until you turn round and become like children,
you will never enter the kingdom of heaven.
Let a man humble himself till he is like this
child, and he will be the greatest in the
kingdom of heaven. Who ever receives such
one child in my name receives me.
- Mathew -18.

3. Blessed are the pure in heart :
-for they shall see God.
- Mathew -5.

(11)

Q2/EE, b7F5 -

15

(3)

1. Allah loveth not the impious and guilty.
- Qu. 2-297.
 2. Verily the most honourable of you in the sight of Allah is the most pious of you.
- Qu. 49-13.
 3. Allah does not look at your faces and your riches, he looks at your heart and your deeds.
- A Saying of the Prophet.
Studies in the Quran
by I.H. Qureshi. Page-168.
 4. Modesty and chastity form parts of Islamic faith.
(Islam and the Prophet of Islam)
-by M.M.Muhammad Ali, P.64
 5. Verily, there is a piece of flesh in the body of man, which when good, the whole body is good, and when bad, the whole body is bad, and that is the heart.
(M.Hafiz Syed's Collection of the Sayings of the Prophet.)
 6. He is pure and pious in whom there is no sin and no transgression and no grudge and no envy.
- A Saying of the Prophet. Glimpses of World Religions. P.203.
-

(3)

1. Allah loveth not the hypocrites and evil-doers.
- Surah, 2-207.
2. Verily the most honourable of you in the sight of Allah is the most pious of you.
- Surah, 49-13.
3. Allah does not look at your faces and your riches, he looks at your heart and your deeds.
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6. He is pure and pious in whom there is no sin and no transgression and no grudge and no envy.
- A Saying of the Prophet. Ullas of Arabia
Religions, 1. 503.

(4)

1. Purity of body and mind is the best for man
from his very birth.

- Gathaspentomad.

2. Thou shouldest purify thy character, O Pious one!
... With good thoughts, good words and good deeds.

- Vendidad- X.

3. Holiness is the greatest good : It is eternal
joy. He who seeks holiness finds joy.

- A Saying of Zoroaster.

(From 'Immortal Words')

(4)

1. Purity of body and mind is the best for man.
From his very birth.

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- Vaidika-K.

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joy. He who seeks holiness finds joy.

- A Saying of Jorover.
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(I) PURITY OF UPRIGHTNESS

A man who is keen to observe purity of mind does not allow any unclean, mean or petty thought to enter into his mind. He is always on guard against thoughts of greed, lust or deceit. He hates to do *under hand*. He does not lay his hand on anything any thing which does not belong to him. He avoids anger however he is abused or put under provocation. He does not enter into any transaction which is unjust or unlawful. Straight forwardness, justice and fair play are his watchwords.

An upright man is as simple and frank in his dealings as a child. He is unpretentious, free from all affectations or ostentations. His sincerity artlessness and unassuming nature are out of question. Artificiality or outward show is *u*nknown to him. He does not attempt to make his person or dress or his room gaudy. In his dealings with others he does not exhibit any sign of pride or any mannerism.

Besides these personal qualities an upright man develops such social virtues also as kindness, helpfulness and generosity. He abides by his word and fulfils his promises. A man with pure mind has good-will and sympathy for all including his opponents. He feels pain for those who are in distress and does his utmost to relieve them of their suffering. A pure mind is surely receptive to all good qualities that constitute good character.

Blessed are the pure in heart for they shall see God (New Testament).

(I) PURITY OF MOTIVES

A man who is keen to observe purity of mind does not allow any unclean, mean or selfish thought to enter into his mind. He is always on guard against thoughts of greed, lust or selfishness. He hates to do any thing which does not belong to him. He avoids anger however he is abused or put under provocation. He does not enter into any transaction which is unjust or unlawful. Upright forwardness, justice and fair play are his watchwords.

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Blessed are the pure in heart for they shall see God (New Testament).

TO LOOK

TO THE GOOD POINTS OF OTHERS
AND
SELF EXAMINATION

(1)

1. राजन्सर्षमात्राणि ^त पदेच्छिद्राणि पश्यसि ।
आत्मनो बिल्वमात्राणि पश्यन्नपि न पश्यसि ॥

-आदिपर्व, 74/82

Thou seest the ^त mote in other's eye while thou seeest
not the beam lying in thine own eye.

2. आत्मछिद्रं न पश्यति परच्छिद्रमेव पश्यति बालिषः ।

-चार्पक्यसूत्र, 343.

A fool looks towards the faults of others, while he
turns a blind eye towards his own.

3. बुरा जो दूँटन में चला, बुरा न मिलया कोय ।
जो दिल दूँटा आपनो, मुझसा बुरा न कोय ॥

- कबीर

When I went in search of a bad man I could find none,
When I peeped into my own heart I found there was no
other sinner greater than myself.

TO LOOK
TO THE GOOD POINTS OF OTHERS
AND
THAT EXAMINATION

(१)

१. राजकीयतायां पृथिवीय प्रतीति ।
आत्मनि विवर्तमानायां प्रतीति । प्रतीति ॥
- अष्टादश, १८७३

Thou meet the more in other's eye while thou seeest
not the beam lying in thine own eye.

२. अन्तर्निहितं प्रतीतिः प्रतीतिः ।
- अष्टादश, १८७३

A fool looks towards the faults of others, while he
turns a blind eye towards his own.

३. अन्तर्निहितं प्रतीतिः प्रतीतिः ।
अन्तर्निहितं प्रतीतिः प्रतीतिः ।
- अष्टादश

When I went in search of a bad man I could find none,
When I peeped into my own heart I found there was no
other sinner greater than myself.

(2)

1. न परेसं विलोमानि न परेसं क्ताकर्त ।
अत्तनो व अवैक्रेष्य क्तानि उक्तानिच ॥

- धम्मपद, 50

Let not a man look towards the sins of commission and omission of others but let him attend to what he has done amiss and he has left undone.

2. सुदस्सं वज्जं म^{ने}सं अत्तनो पन दुददसं ।
परेसं हि सो वज्जानि ओपुणाति यथा भुसं ॥

- धम्मपद, 252

To discover faults of others is very easy but it is very difficult to see faults of one's self. One winnows faults of others like chaff but one covers one's own, like a dishonest cheat who hides the false die from the gambler.

3. परवज्ज^तपुप्पिस्सिस्स निच्चं उज्झान सज्जनो ।
आसवा तस्स वड्ढन्ति आरा सो आसवक्खया ॥

- धम्मपद, 253.

He who is given to finding faults of others and is ever irritated by them, is liable to increase his sins. Such a person is incapable of getting rid of his own faults.

(3)

1. And why behold you the mote that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, let me pull out the mote^त out of your eye, and behold a beam is in your own eye? First cast out the beam out of your own

(3)

1. ॥ अथ हिंसायाः विषयः ॥
॥ अथ हिंसायाः विषयः ॥
- अथ हिंसायाः विषयः ॥

Let not a man look towards the sins of commission and omission of others but let him attend to what he has done wrong and he has left undone.

2. ॥ अथ हिंसायाः विषयः ॥
॥ अथ हिंसायाः विषयः ॥
- अथ हिंसायाः विषयः ॥

To discover faults of others is very easy but it is very difficult to see faults of one's self. One knows faults of others like chalk but one covers one's own like a dishonest cheat who hides the false die from the gambler.

3. ॥ अथ हिंसायाः विषयः ॥
॥ अथ हिंसायाः विषयः ॥
- अथ हिंसायाः विषयः ॥

He who is given to finding faults of others and is ever irritated by them, is liable to increase his sins. Such a person is incapable of getting rid of his own faults.

(3)

1. And why behold you the mote that is in your brother's eye, but consider not the beam that is in your own eye? Or how will you say to your brother, let me pull out the mote out of your eye, and behold a beam is in your own eye? First cast out the beam out of your own

eye; and then shall you see clearly to cast out the mote out of your brother's eye.

- Mathew -7.

2. Pass no judgment, and you will not be judged, do not condemn and you will not be condemned.

- Luke -6.

3. You must not disparage one another, There is only one judge, the one who is able to save life and destroy it.

- James -4.

(4)

1. Everyone, should carefully cultivate his person, having a due regard for others besides himself. Each man must guard his words and watch his conduct. He must ~~try~~ fly all that which is base and disquieting, and must take benevolence as his dwelling place, righteousness as his road, propriety^{ty} as his garment, wisdom as his lamp, and faithfulness as his charm.

-Confucius, confucianism, Douglas, P.101.
Gortham, Ethics of Great Religions, P.51.

2. "When you see a wiseman", said he, "think whether you have the same virtues as he. When you see a wicked man, look to yourself, examine attentively your own conduct."

eye; and then shall you see clearly to cast
out the mote out of your brother's eye.
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2. Pass no judgment, and you will not be judged.
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-Confucius, Confucianism, Douglas, P. 101.
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2. "When you see a wise man," said he, "think whether
you have the same virtues as he. When you see a
wicked man, look to yourself, examine attentively
your own conduct."

"If we are three who travel together, I shall certainly find two teachers (in my companions) I shall choose the good man to imitiate, and the wicked man to correct myself."

- Confucius, M. Deshumbert, P.19
Graham's Ethics of the
Great Religions, page 52.

3. "Just as the nature of gold is hardness and the nature of fire is heat confucius held, "that the nature of man is benevolence, righteousness, propriety, wisdom, and faithfulness."

- Confucianism - Douglas, Page-70.
Graham's Ethics of the Great Religions
Page- 48.

4. Hence is not he who neglects to teach his son his duties equally guilty with the son who fails in them? Crime is not inherent in human nature and therefore the father in the family and Government in the State are responsible for the crimes committed against piety and public laws.

- Confucianism, Douglas P.34,
Graham's Ethics of the Great Religions
Page-48.

5. All men are born good, and all are alike possessed by heaven-sent qualities, which enable them to acquire the ideal nature. That which a man inherits is goodness and when that is perfected it becomes his nature.

- Confucianism, Douglas, P.68, Graham's
Ethics of the Great Religions, P.50.

"If we are three who travel together,
I shall certainly find two teachers (in my
companions) I shall choose the good man to
imitate, and the wicked man to correct
myself."

- Confucius, M. Deshayes, P. 19
Graham's Ethics of the
Great Religions, page 22.

"Just as the nature of gold is hardness and
the nature of fire is heat continues held,
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- Confucius, M. Deshayes, page 19.
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his duties equally faulty with the son who
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- Confucius, M. Deshayes, P. 24.
Graham's Ethics of the Great Religions
page 23.

5. All men are born good, and all are alike possessed
by heaven-sent qualities, which enable them to
acquire the ideal nature, that which a man
inherits is goodness and when that is perfected
it becomes his nature.

- Confucius, M. Deshayes, P. 25.
Graham's Ethics of the Great Religions, P. 25.

TO LOOK
TO THE GOOD POINTS OF OTHERS.

(2)

One who aspires to be a man of high character should make it a point to look to the good points of others and should try to imbibe them in his own life. Even if he finds a bad trait in another man which to him appears loathsome he should look into his own character whether he also is a victim of the same. For instance if he sees undue pride or hypocrisy or pretentiousness in a man which appears noseating to him and on close examination he finds that he too, to some extent, has these vices in him, then he should try to get rid of them. Thus the habit of looking to the good points of others helps him to improve his character.

But, unfortunately the habit of fault finding is very much prevalent in our society. This tendency should be curbed and young man should be advised not to criticise others because they are not above all criticism. People do not criticise others to improve them but only to disparage or decry them. This sort of bitter criticism does not do any good to him who is criticised nor to him who criticises. On the contrary it leads to unnecessary hostility and conflict. Seeing this a wise man will abstain from this habit. Our motto should be to have a word of praise for the good points of others and to turn a blind eye towards their black side. The habit of fault finding should be eschewed at all cost. This is due to habit formation that the house fly feeds on the filth only while honey bee feeds only on honey. Therefore, one should look to the good in everyone.

One who aspires to be a man of high character should make it a point to look to the good points of others and should try to imitate them in his own life. Even if he finds a bad trait in another man which to him appears loathsome he should look into his own character whether he also is a victim of the same. For instance if he sees undue pride or hypocrisy or pretentiousness in a man which appears disgusting to him and on close examination he finds that he too, to some extent, has these vices in him, then he should try to get rid of them. Thus the habit of looking to the good points of others helps him to improve his character.

But, unfortunately, the habit of fault-finding is very much prevalent in our society. This tendency should be curbed and young men should be advised not to criticise others because they are not able to criticise. People do not criticise others to improve them but only to disparage or deride them. This sort of bitter criticism does not do any good to him who is criticised nor to him who criticises. On the contrary it leads to unnecessary hostility and conflict. Seeing this a wise man will abstain from this habit. He should be to have a word of praise for the good points of others and to turn a blind eye towards their bad sides. The habit of fault-finding should be eschewed at all costs. This is due to habit formation that the human eye looks on the little only while being too close to the object.

CONTINENCE

(1)

1. कर्मणा-मनसा-वाचा, सर्वाविस्थासु सर्वदा ।
सर्वथा मेथुन त्यागो, ब्रह्मचर्यं प्रकीर्तितम् ॥
-प्रसिद्धसूक्ति

Abstinence from sexual indulgence in thought word and deed under all conditions, at all times and in every way is called Brahmacharya or continence.

2. ब्रह्मचर्ये चारी सदैवेष य इन्द्रिय जये रतः ।
-अश्वमेधपर्व, 26/15

He is Brahmachari who is engaged in subjugating his senses.

3. ब्रह्मचर्येण तपसा देवा मृत्युमुपाधनत ।
इन्द्रो ह ब्रह्मचर्येण देवेभ्यः स्वरा भरत् ॥
-अथर्ववेद, 11/5/19

By means of Brahmacharya and austere life great souls conquer death, and Lord Indra by instructing them in the principles of Brahmacharya makes them happy.

4. ब्रह्मचर्यं परो धर्मः । - आदिपर्व, 170/71

Of all virtues Brahmacharya is the best.

5. ब्रह्मचर्येण जीवितम् । - अनुशासनपर्व, 7/14

Brahmacharya prolongs life.

6. मातृवत्पदारेषु पद्मव्येषु लोष्ठवत् ।
- चाणक्यनीति, 12/14
- हितोपदेश, 1/13

Look upon the women as your mother and regard the wealth of others as a clod of earth.

CONTENTS

(1)

1. ब्रह्म-सूत्र-प्रस्तावना ।
- ॥ ब्रह्मसूत्रम् ॥

—प्रस्तावना—

Abstinance from sexual indulgence in thought word and deed under all conditions, at all times and in every way is called Brahmacharya or continence.

2. ब्रह्मसूत्र-प्रस्तावना ।

—प्रस्तावना—

He is Brahmachari who is engaged in subjugating his senses.

3. ब्रह्मसूत्र-प्रस्तावना ।

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—प्रस्तावना—

—प्रस्तावना—

Look upon the women as your mother and regard the

wealth of others as a cloud of evil.

(2)

ब्रह्मचर्यं परिवर्जयेद्य अंगारकासृजलितं व विज्जु ।
 असंभृणन्तो पन ब्रह्मचरियं परस्सदारं नातिकमेय्य ॥

- सुत्तिनिपात, धम्मिकसुत

Let one avoid lustfulness as a burning heap of coal. Look upon woman as your mother.

-

(3)

1. You have learned that they were told, "Do not commit adultery". But what I tell you is this: if a man looks on a woman with a lustful eye, he has already committed adultery with her in his heart.

- Mathew. -5.

2. This is the will of God, that you should be holy : You must abstain from for^{Ni}mication; each one of you must gain mastery over his body, to hallow and honour it, not giving way to lust like the pagans who are ignorant of God.

- Thessalonians -4.

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(4)

1. And come not near adultery. Lo! it is an abomination and an evil way.
2. He is not faithful or a believer, who committeth adultery.

- Qu. 17-32.

- A saying of the Prophet. Islam and the Prophet of Islam - by M.M.Muhammad Ali
 Page-65

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(5)

Brahmacharya signifies control of all the senses at all times and all places in thought word and deed. It includes yet transcends^N sexual restraint; it embraces restraint in diet, emotion and speech. It rules out violence untruth, hate and anger. It creates evenmindedness. It is desirelessness. Perfect Brahmacharies are perfectly sinless. They are, therefore, near God !

- Life of Gandhi, Louis Fischer,
Chapter -7.

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-- Life of Gandhi, Louis Fischer,
Chapter - V.

(III) CONTINENCE, CHASTITY

To keep sexual urge under control is called continence. Sexual instinct is natural in all living beings. It is a part of life, very essential for the propagation of the species. It is a God given gift. It is as good as food. But like the instinct of hunger it is a powerful instinct. Power, if it has to serve, is ^{To} keep under brake, without it, it destroys. Nature has provided brain to keep the power of hunger and sex under complete control. Hunger and sex when kept as servants serve, while kept as masters they destroy.

Some fifty years back even the mention of sex in a cultured society was considered vulgar. A decent society had an aversion for the topic of sex. Even a slight obscenity caused a shock to it. In those days the subject of birth control or abortion could not be talked in a group of polite people.

But now since three, four decades the subject of sex lo^opms large. There has been ~~glax~~ flood of sex expression in literature, in films, in advertisements. Sexual behaviour has been turned into a means for recreation and amusement. Writers and film producers have made it a means to earn money.

But as a matter of fact sexual behaviour is a private affair between a man and a woman, and it is legitimate or lawful. It is not objectionable but when the same sexual behaviour is made public or demonstrated in a film or in an advertisement it becomes highly obscene. So sex being a private affair is not for the amusement of the spectators.

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This sort of sex demonstration in public leaves a bad influence on the tender hearts of young^emen who are likely to become a victim of sex aberration. Premarital and extra marital both sex aberrations are sure to lead to a moral chaos. If this sort of sexual anarchy is allowed to continue the society is doomed to decay. Morality is the backbone of man as well as of the nation and if it is defined the survival of both is put in danger. Therefore, it should be brought home to youngmen that if they want to remain sound physically, mentally and spirtually they should guard against every kind of sexual perversion. As a principle they should not read such literature or look to such films as are liable to cater to upsurge of unworthy passion.

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 unworthy passion.

MEEKNESS - HUMILITY

(1)

1. मृदुता दारुणं हन्ति मृदुना हन्त्यदारुणम् ।
ना साध्यं मृदुना त्वस्ति किञ्चित्तीव्रतरं मृदु ॥

- वनपर्व 28/31

With meekness a man can win harshness; with meekness a man can with even mildness. For meekness nothing is impossible. Meekness on the contrary is more effective than harshness.

2. तरसा ये न शक्यन्ते शस्त्रैः सुनिश्चैरपि ।
साम्ना तेषां निगृह्यन्ते गजा इव करेणुभिः ॥

- शान्तिपर्व, 139/39

Those who can not be subdued by force can be conquered by peaceful means, just as wildest elephants are brought under control with the aid of tame she elephants.

(2)

1. मृदुना सलिलेन स्रन्यमानान्य कृष्णान्ति गिरेरपि स्थलानि ।
- पंचतन्त्र ।

Even mountainous rocks can be rubbed with the constant friction of soft water.

(2)

1. Blessed are the meek for they shall inherit the earth.
- Mathew -5.
2. Everyone who exalts himself, will be humbled, and whoever humbles himself will be exalted.
- Mathew -18.

(3)

1. Lo noblest of you, in the sight of Allah
is the humblest.

- Qu. 49-13

2. Walk not on the earth with insolence; for God
loveth not arrogant vainglorious person. Be
modest in thy hearing and subdue thy voice.
Lo the harshest of all voices is the voice
of the ass.

- Qu. 31-19

3. Modesty and faith are related to each other
when one of them is taken away ~~to~~ the other
also is taken away (Extracts from the Holy
Quran. A. Allahadin, Page 182. and Glymses of
World Religions, page 203, a saying of the
Prophet.).

4. He who humbles himself for the sake of God,
~~the~~ him will God Exalt.

- Dr. Hafiz Syed's Collection of the
Prophet's Sayings.

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81-15, 203

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(IV) HUMILITY

Humility is the sign of greatness, A humble person though in possession of great learning or being a highly virtuous or holding a high position or having a great deal of material^τ wealth has ~~not~~ not a trace of pride in him. He does not talk of his achievements and does not like to hear a word of praise from others. Humble is ~~not~~ he who speaks highly of the great deeds of others and does not refer to the short comings of others. He who is soft spoken, kindly in dealing with others and does not look down upon any one. Such an humble persons look like that ~~at~~^{tree} which being laden with fruits is bowed down to the earth.

In fact the more learned and virtuous one grows the more meek and humble one becomes. Just as deep water is silent and that which is shallow is noisy even so deep knowledge makes one meek and quiet while half baked knowledge makes one arrogant and boisterous. Experience of the world shows that by using harsh words or by threats or arrogance one can not change the hearts of others. On the contrary by using soft spoken speech or by humble and loving persuasion one can win over those who were very stubborn. Thus meekness often win^s ^where arrogance fails.

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AUSTERITY, SELF DISCIPLINE

(1)

1. ^{दु}यवस्तरं ^{दु}यवरापं यददुर्गं यच्च दुष्करम् ।
सर्वं तु तपसा साध्यं तपोहि दुरतिक्रमम् ॥

- मनु 11/239

- अश्वमेधपर्व 51/17

Whatever is hard to go through, whatever is difficult to be attained, whatever is not possible to be reached, whatever is hard to be wrought, may be accomplished by ⁵austerity, for austerity possesses a power which it is difficult to surpass.

2. तपसेव महोग्रेण ^{दु}यवरापं तदाप्यते ।

- योगवासिष्ठ 3/68/14

That which is difficult to be obtained may be obtained by means of fierce austerity.

3. तपसाप्राप्यते स्वर्गस्तपसा प्राप्यते यथाः ।
आयुः प्रकर्षो भोगाश्च लभ्यन्ते तपसाविभो ॥

-म०भा०अनु०पर्व 57/8

Happiness, fame, long life and other worldly ambitions can be achieved by means of self discipline or austerity.

4. ना प्राप्यं तपसः किञ्चित् ।

-शान्तिपर्व 295/23

There is nothing which cannot be achieved by means of austerity.

5. सुखं सुखेनैव न जातु लभ्यं दुःखेन साधवी लभते ^{सुखा}सुखानि ।

-वनपर्व, 234/4

Comfort can be attained not through ease but through sufferings.

AMBITION, AND DISCIPLINE

(1)

1. Ambition is a desire for power.

2. Ambition is a desire for wealth.

3. Ambition is a desire for fame.

4. Ambition is a desire for power.

5. Ambition is a desire for wealth.

6. Ambition is a desire for fame.

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(V) AUSTERITY

Practice of austerity means that one should train one's body and mind to endure all kinds of hardship that is one should make oneself fit enough to put up calmly with all adverse factors. A man of austerity acclimatizes himself to all freaks of weather. He can expose himself to all extremes of weather. He accustoms himself to any amount of exertion. By making his body hard he renders himself immune to many common infections. He can forgo food or sleep also for a considerable time. Austerity not only hardens the body, it strengthens the mind also and enables a man to stand any amount of provocation. Through austerity one disciplines oneself to undergo any amount of stress or strain and forbear all sorts of insults or affronts.

Ancient Indian culture enjoins on every young student to live on austere life. He is asked to sleep on hard bed, to take bath in cold water even in cold weather, to expose him to heat, cold or rains without any umbrella, to do hard physical labour or exercise daily, to live on simple food, and to put on plain and light dress. The objective is to make him fit to undergo all types of hardship. It should be plainly put before a student that man's life is not a bed ^{of} roses or even a smooth walkover, it is full of trials, tribulations and insurmountable difficulties. In fact life and trouble go hand in hand. In the journey of life at every step one has to encounter a handicap or hindrance which can be overcome by one who has developed the stamina of endurance. A young man who has lived a soft and luxurious life will not find him equal to the problems of life. As a candidate for army is put under a long

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training to accustom him to the strenuous life of a soldier even so a youngman should undergo a long training to meet the challenges of life boldly and successfully. All goods of luxury should be avoided by a student who intends to practice austerity.

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soldier even so a young man should undergo a long
training to meet the challenges of life calmly and
necessarily. All kinds of luxury should be avoided
by a student who intends to practice a martial art.

F A I T H

(1)

1. श्रद्धया सत्यमाप्यते । - यजुर्वेद, 19/30

Faith is essential for the realization of truth.

2. श्रद्धया सत्येन मिथुनेन स्वर्गान् लोकान्जयति ।
- ऐतरेय ब्राह्मण 7/10

With the combination of faith and truth one can conquer heavens. (In other words with the combination of spirituality and science one can conquer all).

3. अश्रद्धा परमं पापं श्रद्धा पापं पुमोचनी
जहाति पापं श्रद्धावान्सर्पो जीर्णमिव त्वक्चम् ॥
- शान्तिपर्व 264/15

Want of faith is the greatest sin. Faith on the other hand relieves one of all sins. In fact, a man of faith gets rid of his sins as a snake gets rid of its outworn out skin.

(2)

1. Ask, and you will receive; seek, and you will find, knock and the door will be opened. For every one who asks receives, he who seeks finds, and to him who knocks, the door will be opened.
- Mathew. 7

CHAPTER

(1)

THE FIRST PART - THE FIRST PART

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2. THE SECOND PART - THE SECOND PART

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4. THE FOURTH PART - THE FOURTH PART

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— Matthew, 7:7-8

2. He answered, your faith is too weak. I tell you this; if you have faith no bigger even than a mustard seed you will say to this mountain, move from here to there, and it will move; nothing will prove impossible for you.

- Mathew. 17

3. If only you have faith and have no doubts, you will do what has been done to this fig tree; and what you say will be done. And whatever you pray for in faith you will receive.

- Mathew. 21

4. Is there a man among you who will offer his son a stone when he asks for a bread? If you, then, bad as you are know how to give your children what is good for them, how much more will your heavenly father give good things to those who ask him.

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- Matthew, 18

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- Matthew, 7

(vi) SHRADHA OR FAITH

Reason or discernment is an essential part of an investigation of truth. He alone can find out truth who accepts only those facts which are approved by the intellect and rejects those that do not stand the test of reason. A seeker of truth should keep the windows of his brain open to take in all the related facts into his account. Thus incomplete reasoning and prejudice are two handicaps in arriving at a right conclusion. A Rishi emphasising reason says (Yostarke nanu Sandhathe^r sa dharmam Ved Netarah). It is by means of reasoning that man can find out truth.

Yet, reason has a limit. If it is continued too far it makes man cynic or perverse. Those who are confirmed ~~S~~^Sceptics go on reasoning while there is no scope for the same. In fact, as soon as one enters into a field which is outside one's Ken one should stop reasoning. There he should believe one, who is an authority in that field. For instance if a man of science makes enquiries in the field of metaphysics he has to put faith in a divine person who has spent a great part of his life in meditating on spiritual matters. Of course, he has to test the credibility of the person who claims to be a master in supernatural matters. If he stands the test he deserves to be believed and his word becomes an evident truth. Thus reason and faith are mutually helpful to each other and both are indispensable means to find out truth. Truth without faith remains ineffective, while with faith it becomes a great force. For instance if one

(VI) REASON AND FAITH

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realises that he is not the body, he is the spirit and therefore he is immortal, this faith of him makes him fearless. Faith is a dynamic force. He who is imbued with faith becomes much more powerful in comparison with him who is devoid of faith.

A diffident person can do his work more effectively if he spurns all ~~down~~ doubt and inspires himself with faith. For instance if a sick person or a person exposed to danger has faith in the divine grace and believes that divine grace is watching over him and it will be there while the sickness or danger lasts, the man is sure to get well and escape the danger. Nothing can shake strong faith. Faith makes a man invincible.

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P E A C E

(1)

1. न संरम्भेण सिद्ध्यन्ति सर्वेऽर्थाः सान्त्वया यथा ॥

- भागवत, 8/6/24

Problems are not solved so easily in agitation and commotion as in calm and peaceful state.

2. अनुद्वेगः श्रियोमूलम् ।

- योगवसिष्ठ

Peace leads to prosperity.

(2)

1. Blessed are the peacemakers for they shall be called the children of God.

- Mathew. 5

2. If therefore thou art offering thy gift at the altar and there remembrest thy brother has aught against thee, leave thy gift before the altar and go thy way first to be reconciled to thy brother and then come and offer thy gift. Agree with thine adversary quickly.

- Mathew. 21

(3)

3. The prophet once said to his companions shall I inform you of the deed which is better than prayer, fasting and alms ? The companions said, "Surely". The Prophet replied, "It is to make peace between men, one who creates dissensions perishes".

-Studies in the Holy Quran, Ishtiaque Hussain Qureshi, Page-202.

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Chapter I

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2. The Prophet said to Abu Ayyub, "Shall I tell you of a charitable deed which would please Allah and his Prophet. Make peace between men when they are fighting and unite them when they are disunited."

- Studies in the Holy Quran.
I.H.Qureshi, page - 203.

(4)

Superior man has always equanimity, and tranquility of soul, while common man experiences continually trouble and anxiety.

- Confucious, M.Deshumbert, P.22,
Ethics of the Great Religion, P.51

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The Prophet said to his people, "I shall tell

you of a charitable deed which would please

Allah and his Prophet. Make peace between men

when they are fighting and unite them when they

are divided."

- Stories in the Holy Quran.

I. B. M. No. 1, page - 102.

Superior man has always opportunity, and

transparency of soul, while common man experiences

continually trouble and anxiety.

- Corbin, H. B. No. 1, page - 102.
- Stories of the Great Religions, H. B. No. 1.

(vii) P E A C E

Peace, happiness, success, dedication to a cause, prosperity etc. are the chief objectives to attain which men strive all their lives. Among them also the most cherished aim is peace. But still peace proves elusive to all. Majority of people appear to be dominated by some kind ^{of} worry, anxiety, fear, depression, frustration ^r or dissatisfaction. It is true no body can escape worry or mental tension under a heavy pressure of life but if that worry or tension is excessive or more than the situation demands, it shows morbidity of mind. How man can avoid unnecessary tension and maintain peace is a great problem.

^{is} In this connection, first thing to be remembered [^] that the cause of mental uneasiness does not lie outside. It is wrong to blame other persons or outside circumstances or to curse fate for the misfortunes of one. It is oversensitibility or emotional nature of man that keeps him worried and strained. Hence to keep one self at ease one should make his temper reasonable. Then he will see that it is not the outward circumstances that keep him in unrest, it is his attitude to them that keeps him in the grip of worry and anxiety. Rational thinking will convince him that if he takes right or positive attitude of optimism or hope and begins to look at the bright side of the outward circumstances it will help to keep his peace of mind. But to transform the habitual emotional nature to rational one requires persistent practice.

(vii) PEACE

Peace, happiness, success, devotion to a cause, prosperity etc. are the chief objectives to attain which men strive all their lives. Among these also the most cherished aim is peace. But still peace has an elusive quality. Majority of people appear to be dominated by some kind of worry, anxiety, fear, depression, frustration or dissatisfaction. It is true no body can escape worry or mental tension under a heavy pressure of life but it that worry or tension is excessive or more than the situation demands, it shows morbidity of mind. How can one avoid unnecessary tension and maintain peace is a great problem.

In this connection, first thing to be remembered is that the cause of mental uneasiness does not lie out side. It is wrong to blame other persons or outside circumstances or to come late for the misfortune of one. It is over-sensitiveness or emotional nature of man that keeps him worried and agitated. Hence to keep one self at ease one should make his mental responsible. Then he will see that it is not the outward circumstances that keep him in unrest, it is his attitude to them that keeps him in the grip of worry and anxiety. Rational thinking will convince him that if he takes right or positive attitude of equanimity or peace and begins to look at the bright side of the situation circumstances is all set to keep him free of mind. But to transform the habitual emotional nature to rational one requires constant practice.

The second thing to be remembered is that mental unrest and muscular tension go together and on the other hand mental peace and muscular relaxation also go together. Hence he who wants to free fr him of his worries and anxieties should try to render his body fully relaxed. To begi^N with, the bigger muscles of the limbs, face and trunk should be made as limp as possible. After it, relaxation of the smaller muscels of the throat, tongue, lips, eyes and hands should be tried. In the degree in which the muscles are relaxed the mind also becomes placid. In this way with the achievement of complete placidity of muscles it becomes easy to stop thinking.

But to attain mastery over the art of relaxation one should practise it daily for some time. One should lie down with one's eyes closedq with the muscles relaxed and with the mind made calm. This practice should be continued for some time. Thus if man makes his attitde more rational and learns the art of muscle relaxation he can turn off his worried and anxieties at his will and maintain peace.

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The second thing to be remembered is that mental unrest and muscular tension go together and on the other hand mental peace and muscular relaxation also go together. Hence he who wants to free his mind of his worries and anxieties should try to relax his body fully relaxed. To begin with, the larger muscles of the limbs, face and trunk should be made as limp as possible. After it, relaxation of the smaller muscles of the throat, tongue, lips, eyes and hands should be tried. In the degree in which the muscles are relaxed the mind also becomes placid. In this way with the achievement of complete placidity of muscles it becomes easy to stop thinking.

But to attain mastery over the art of relaxation one should practice it daily for some time. One should lie down with one's eyes closed with the muscles relaxed and with the mind made calm. This practice should be continued for some time. When it has made his attitude more peaceful and hence the art of muscle relaxation he can turn off his worries and anxieties of his will and maintain peace.

FORTITUDE - PATIENCE

1. धृतिनाम सुखे दुःखे यथा नाप्नोतिविक्रियाम् ।
तां भजेत् सदा प्राज्ञो य इच्छेद्भृतिमात्मनः ॥

- महाभारतिपर्व 162/19

Fortitude means not to yield to happiness or grief. A wise man desiring health should cultivate this quality.

2. वीतहर्षभयक्रोधो धृतिमाप्नोति पण्डितः ।

- महाभारतिपर्व 162/20

One who is not moved unduly by such emotions as joy grief, fear, anger, is said to be in possession of the quality of fortitude.

3. धैर्येण्युक्तं सततं शरीरं न विक्रीयति ।
विक्रान्ता सुखं धत्ते चारोऽयमुत्तमम् ॥

- महाभारतिपर्व 227/4

The body of a man endowed with fortitude does not decay prematurely. His freedom from sorrow keeps him in good cheer and good health.

4. न स्व धैर्यादृते कश्चिदभ्युदरति संकटात् ।

- योगवासिष्ठ 5/21/10.

Excepting fortitude what else can emancipate man from his misfortune.

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CHAPTER - I

1. The first principle of the science of health is that the body is a temple and should be treated as such. It is the foundation of all our activities and should be kept in good health.

2. The second principle is that the mind is the seat of all our thoughts and feelings. It is the source of all our actions and should be kept in good health.

3. The third principle is that the soul is the source of all our powers and should be kept in good health.

4. The fourth principle is that the body, mind, and soul are all interconnected and interdependent. They form a unity and should be treated as such.

5. The fifth principle is that health is a state of well-being and is not merely the absence of disease. It is a positive state of mind, body, and soul.

6. The sixth principle is that health is a dynamic state and is constantly changing. It is not a static state and should be maintained by constant effort.

7. The seventh principle is that health is a social state and is not merely an individual affair. It is a state of well-being for the whole community.

8. The eighth principle is that health is a spiritual state and is not merely a material affair. It is a state of well-being for the soul.

(viii) PATIENCE

The virtue of patience is one of the necessary ingredients of character. To bear hindrances, handicaps, failures, frustrations, ^{bereavement}, bitter remarks of other with calmness and to remain undisturbed even during the time of acute danger is very necessary for one who wants to live a successful life. But to acquire this quality of patience requires practice. Every one preaches patience as a good virtue but few practise it in their day to day life. People strive to achieve ~~xx~~ their goals but meeting with obstacles one after the other, they give up in the middle. They forget that all the roads leading to higher goals are strewn with difficulties. The higher the goal the greater the difficulties. Those who have attained success in any line of life tell us that they had to overcome hundreds of handicaps before they met with success. There is nothing difficult which can not be attained with dogged determination and patient perserverance. A man of patience knows that discouragement coming in many garbs is his greatest enemy and he is not to yield to it if he has to succeed. He does not brood over his past disappointment, instead of it he seeks another avenue that can lead him to success only by practising patience can achieve high goals.

Besides failures, when frustrations after frustrations arise in the way of an aspirant he gets after exasp^erated and enraged. But the virtue of patience

(VIII) PATIENCE

The virtue of patience is one of the necessary ingredients of character. To bear hindrance, pain, delay, frustration, bitter remarks of other with calmness and to remain undisturbed even during the time of acute danger is very necessary for one who wants to live a successful life. But to acquire this quality of patience requires practice. Every one possesses patience as a good virtue but few practice it in their day to day life. People arrive to remove their pain but meeting with obstacles one after the other, they give up in the middle. They forget that all the roads leading to higher goals are strewn with difficulties. The higher the goal the greater the difficulties. Those who have attained success in any line of life tell us that they had to overcome hundreds of hardships before they met with success. There is nothing difficult which can not be attained with dogged determination and patient perseverance. A man of patience knows that disappointment comes to many. He is his greatest enemy and he is not to yield to it if he has to succeed. He does not order over his best disappointment, instead of it he seeks another avenue that can lead him to success only by practicing patience can solve high goals.

Besides failure, when frustration after frustration arises in the way of an aspirant he gets discouraged and gives up. But the virtue of patience

teaches him to face them calmly and instead of wasting his time in fretting and fuming he should keep him active and believe that if one door is closed to him another will open to him some where sometime.

Similarly the virtue of patience teaches us that in the face of bitter criticism one should maintain one's equipoise. In case one gets excited one should not say a word or take any step in the way of retaliation. Tit for tat policy will land him in trouble. On the contrary when his excitement is over he should talk to his apponent in friendly manner. In this peaceful and persuasive manner he can befriend his critics. Thus one can increase the number of one's friends.

At the time of acute danger when every one is at a loss what to do it is patience that comes to our rescue. It helps keep our judgement clear so that we find a way out of danger or some means to mitigate it.

Ours is to go on making efforts, when they will bear fruit is not in our hands. Our hurry or worry will not help. We have simply to wait for the result with patience. What is wisdom but thinking with patience.

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taught him to face them calmly and instead of wasting his time in fretting and fuming he should keep him active and believe that if one door is closed to him another will open to him some where sometime.

Similarly the virtue of patience teaches us that in the face of bitter criticism one should maintain one's equanimity. In case one gets excited one should not say a word or take any step in the way of retaliation. If for any reason one is in trouble, on the contrary when his excitement is over he should talk to his respondent in friendly manner. In this gentle and persuasive manner he can lighten his criticism. Thus one can increase the number of one's friends.

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patience.

AMIABILITY - GENTLENESS

1. अद्रोहः सर्वभूतेषु कर्मणामनसागिरा ।
अनृगहश्च दानं च शीलमेतत्प्रशस्यते ॥

- शांतिपर्व, 124/66

शीलेन हि त्रयो लोकाः शक्या जेतुन्न श्रेष्ठः ।
नहि किञ्चिद् साध्यं वै लोके शीलवता भवेत् ॥

- शांतिपर्व, 124/15

A man with amiability can conquer the whole world.

There is nothing in this world which a person endowed with this quality cannot achieve.

2. शीलं प्रधानं पुरुषं तद्यस्येह पुण्ययति ।
न तस्य जीवितेनार्थो न धनेन न बन्धुभिः ॥

- उद्योगपर्व 34/38

Gentleness is the chief characteristic of a man.
If that is lost, what is the good of his having
long life, enormous wealth, or highly placed kith
and kin.

AMBITION -

अर्थः अत्यन्त इच्छा-भावः ।
॥ अत्यन्त इच्छा-भावः ॥

अर्थः अत्यन्त इच्छा-भावः ।
॥ अत्यन्त इच्छा-भावः ॥

A man with ambition can conquer the whole world.
There is nothing in this world which a person equipped
with this quality cannot achieve.

अर्थः अत्यन्त इच्छा-भावः ।
॥ अत्यन्त इच्छा-भावः ॥

Contentment is the chief characteristic of a man.
If that is lost, what is the good of his having
long life, enormous wealth, or highly placed rank
and his.

(ix) GENTLENESS

Gentleness is a quality which makes social contact more pleasurable. It acts like grease, in the machine of society. If enough of it is put in it, it moves very smoothly. Every one wishes that there were more of gentleness in our society. Life in a family, in an educational institution, and in an office remains peaceful if the husband and wife, teachers and taughts and employers and employees use more of gentleness. What is gentleness, it is an outward manifestation of our love, humility, kindness and our helpfulness which we nourish in our hearts. It manifests itself in making oneself helpful and polite to others, mindful of other's troubles and in speaking soft words. Gentleness is a great asset and it gives its possessor a charming personality. Every one will say there were more such people in our society. Great men all over the world have been found ready to help the sick, needy and the disabled persons.

Now the question is if this quality of gentleness is such a great asset why it is not common in our society. The answer is that man by birth is selfish. A child does every thing for self interest. It is only by training that he places other's interest in a level with his own. But this requires a process of training which is available to only a few. There is a very large number of youngmen who did not receive any training from their parents or their teachers to improve

(ix) GENTLENESS

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 training from their parents or their teachers to in-
 duce

their manners or to ~~xx~~ learn the etiquettes which are required for moving in higher society. On the contrary there is a very large number of such young man who have not learnt good manners and owing to lack of good breeding have not freed them of their childish selfishness. Want of fellow feeling and conceited nature also keep an average youngman rude and rough in his behaviour. Hence lack of gentleness is so prevailant in our society. Most of the conflicts, disputes and wranglings with which our society is plagued, arise from the lack of gentleness. If we wish to free our society of unnecessary feuds and fights and make it more peaceful we should cultivate the habits of gentleness and good manners among our youngmen. In short, gentleness makes our behaviour beautiful.

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 quarrels which our society is plagued, arise from
 the lack of gentleness. If we wish to free our society
 of unnecessary fights and fights and make it more
 peaceful we should cultivate the habits of gentleness
 and good manners among our young men. In short, gent-
 leness makes our behaviour beautiful.

GOOD COMPANY

शं० श्यो

1. यादृशैः सन्निविष्टे यादृशोऽपि भवेत् ।
यादृगिच्छेच्च भवितुं तादृग्भवति पूरुषः ॥

- उद्योगपर्व, 36/13

Man becomes like the persons with whom he keeps company and with whom he associates himself. Therefore one can become as one likes to be by means of his company.

2. अर्धं सज्जनसंसर्गाद्विद्याया विनश्यति ।
चतुर्भागश्च शास्त्रार्थैः चतुर्भागं स्वयत्नतः ॥

- योगवासिष्ठ,
उत्तरार्द्ध-6, 12/37

Half of one's ignorance is dispelled by the company of good people, one fourth is got rid of by the reading of good books and the remaining one fourth is removed by one's own efforts.

3. सत्संगः स्वर्गवासः ।

- चाणक्यसूत्र ।

Good company is the highest bliss.

GOOD COMPANY

1. *अच्छा मित्रावली* : अच्छा मित्रावली
 अच्छा मित्रावली : अच्छा मित्रावली
 - अच्छा मित्रावली

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 company and with whom he associates himself.
 Therefore one can become as one likes to be by
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2. *अच्छा मित्रावली* : अच्छा मित्रावली
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Half of one's ignorance is dispelled by the company
 of good people, one fourth is got rid of by the
 reading of good books and the remaining one fourth
 is removed by one's own efforts.

3. *अच्छा मित्रावली* : अच्छा मित्रावली
 अच्छा मित्रावली : अच्छा मित्रावली

Good company is the highest bliss.

(x) GOOD COMPANY

Man has a wonderful innate quality of adaptability so he adapts himself to the environment in which he is placed. If he is placed among men who are truthful, upright, honest, courteous and industrious he also will become virtuous like them. On the other hand if he is put among men who are criminals, liars and rude, he too will become like them. As a rule one becomes like those whose company one enjoys. Another rule is that a man can be completely changed by changing his company. Just when water is mixed with milk it becomes milk and if it is mixed with wine it becomes wine just as ~~sewer~~ sewer water mixed with the Ganges water becomes Ganges water and Ganges water mixed with sewage is called sewage even so a man living with virtuous people becomes virtuous and a man moving with sinful and evil minded persons becomes wicked. Goodness is more powerful than wickedness, hence the evil nature developed by a youngman in his immaturity will vanish if he seeks and gets the blessed company of a virtuous man. There have been many instances when men steeped in sinful acts were transformed into saints having come into the company of men of lofty character. Even the silent effect of a man of high character on his companion is such as can not be brought about by lectures or by reading good books. As the early years of life are very impressionable it is incumbent on the parents that they should see that

(x) GOOD COMPANY

man has a wonderful influence on the quality of character
 which he acquires himself to the environment in
 which he is placed. If he is placed among men who
 are true, upright, honest, courteous and industrious,
 one will also will become virtuous like them. On the
 other hand if he is put among men who are dishonest,
 false and unkind, he too will become like them. In a
 word one becomes like those whose company one enjoys.
 Another simile is that a man can be completely changed
 by changing his company. Just when water is mixed
 with milk it becomes milk and if it is mixed with
 wine it becomes wine just as sweet water mixed
 with the Ganges water becomes Ganges water and Ganges
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 immaturity will vanish if he meets and gets the
 blessed company of a virtuous man. There have been
 many instances when men steeped in sinful acts were
 transformed into saints having come into the company
 of men of lofty character. Even the slight effect of
 a man of high character on his companion is much more
 and he brought about by lectures or by reading good
 books. As the early years of life are very important
 it is important on the part of the parent that they should surround

their wards move with good people, live in good atmosphere, read good books, see good pictures and learn good habits. Such bad habits as smoking, drinking drugs, thieving etc. creep into the boys by their moving in the company of men who are addicted to these evils. Therefore the young ones should be assiduously protected from falling into the company of bad character.

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atmosphere, read good books, see good pictures and
learn good habits. Such bad habits as smoking,
drinking, drugs, gambling etc. keep away from the boys
by their having in the company of men who are addicted
to these evils. Therefore the young ones should be
carefully protected from falling into the company
of bad character.

DETERMINATION, COURAGE, RESOLUTION

1. उत्साहो बलवानार्य । नास्त्युत्साहात्परंबलम् ।
सोत्साहस्य तु लोकेषु न किञ्चिदपि दुर्लभम् ॥

- बाल्मीकिरामायण
4/1/121.

Courage is a great force, There is no other strength greater than courage. There is nothing impossible for a man of courage.

2. ना यथा यततेनित्यं यद्भावयति यन्मयः ।
यादृगिच्छेच्च भवितुं तादृग्भवति नान्यथा ॥

- योगवासिष्ठ
6, उत्तरस्थान 157/31

A man is sure to become one as he endeavours to be, as he desires to be, as he pictures himself to be and as he aspires to be.

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DETERMINATION, COURAGE, RESOLUTION

१. दृढनिश्चयः ।
२. साहसः ।
३. दृढनिश्चयः ।
- अथ निश्चयः ।

Courage is a great force. There is no other strength greater than courage. There is nothing impossible for a man of courage.

१. दृढनिश्चयः ।
२. साहसः ।
३. दृढनिश्चयः ।
- अथ निश्चयः ।

A man is able to become one as he endeavours to be, as he desires to be, as he pictures himself to be, and as he strives to be.

(xi) COURAGE

Cowardice or timidity is the greatest of weaknesses and courage is the greatest of powers. Courage is a power which a man summons from within himself. When he finds himself confronted with an extraordinary obstacle. Having aroused this power one accomplishes what ~~seemed~~ seemed to be impossible or impassable.

Courage is the saving quality with which man standing in the midst of overpowering nature meets its challenges with doggedness and persistence. When a situation seems to be irretrievable or when an impediment appears to be insurmountable or when continuation of life even seems to be impossible man can muster something from within him to vanquish all that stands in his way. That some thing which is the divine piece in man is called courage. This power makes man indomitable, unconquerable and king or ruler of the nature. Courage is to put one self in danger for a just cause.

Men like Alexander the great who conquered the earth, heroes like Columbus and Sir Walter Raleigh who conquered the sea, men like those who reached the moon and thus conquered the space, men like Edison who discovered the great secrets of nature, men who started reformist movements, men who built great institutions. men and women like Hellen Keller who inspite of

(XII) COURAGE

Courage or timidity is the greatest of weaknesses and courage is the greatest of powers. Courage is a power which a man summons from within himself. When he finds himself confronted with an extraordinary obstacle, having realised this power one realises that man seemed to be incapable or impossible.

Courage is the saving quality with which man stands in the midst of overpowering natural forces, the challenges with doggedness and persistence. When a situation seems to be irretrievable or when an impediment appears to be insurmountable or when continuation of life even seems to be impossible man can master something from within him to vanquish all that stands in his way. That some thing which is the divine piece in man is called courage. This power makes man indomitable, unconquerable and king or ruler of the nature. Courage is to put one self in danger for a just cause.

Men like Alexander the Great who conquered the earth, heroes like Columbus and Sir Walter Raleigh who conquered the sea, men like those who reached the moon and thus conquered the space, men like Edison who discovered the great secrets of nature, men who started reformist movements, men who built great institutions, men and women like Helen Keller who despite of

grievous disabilities lived full life and served humanity, men who turned arid^zones into fertile fields and men who transformed icy cold regions into inhabitable cities all were just life embodiments of courage.

Courage is that supreme force equipped with which man never bows before his advers^{ar}ity or adverse conditions.

Selfdoubt, lack of confidence or hesitant nature is the enemy of courage which should be dispensed with by all means. If one steels his mind and says that he will succeed he is sure to succeed. If one stands up against his difficulty he is sure to overcome the same. If one thinks of success, Years^{of} ~~of~~^{of} success, remains unyielding to obstacles he is bound to get his objective. If an acutely sick person strongly believes that he will get rid of disease he will surely restore his normal health. The power of courage is given to every one of us, it is our task to exert it. In fact courage is ^{to} put oneself in danger for a just cause.

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Adverse disabilities, lives full of life and nerve
 humanity, men who turned weakness into heroic
 and men who transformed ice cold nerves into
 cities all were just the embodiment of courage.

Courage is that divine force equipped with
 which man never bows before his adversary or reverses
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 If an entirely sick person strongly believes that he
 will get rid of disease he will surely restore his
 normal health. The power of courage is given to
 every one of us, it is our task to exert it. In fact
 courage is not oneself in danger for a just cause.

KNOWLEDGE

1. ज्ञानं तत्त्वार्थबोधः । - वनपर्व 313/90

To see truth face to face is called knowledge.

2. नास्ति विद्यासमं चक्षुः । - शान्तिपर्व 329/6

There is no sight other than knowledge.

3. सा विद्या या विमुक्तये । - गरुडपुराण

Knowledge is that which liberates.

4. नहि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
- भावगीता 4/38.

Among the things that purify nothing is equal to knowledge.

5. भ्रम परा तिहुं लोक में भ्रम बसा सब ठाँव ।
कहे कबीर पुकारि के बसे भ्रम के गाँव ॥

Ignorance pervades all the three worlds. Ignorance is so universal that Kabir cries out at the top of his voice that towns and villages are nothing but embodiments of ignorance.

KNOWLEDGE

1. The first question is - What is knowledge?

2. To see truth there is called knowledge.

3. After knowing the truth - the next question is -

There is no right other than knowledge.

4. At last the question is - What is the end of knowledge?

Knowledge is that which liberates.

5. The first question is - What is the end of knowledge?

6. - Liberation.

Among the things that purely nothing is equal to knowledge.

7. The first question is - What is the end of knowledge?
8. The second question is - What is the end of knowledge?

Ignorance pervades all the three worlds. Ignorance is so universal that Kabir cries out at the top of his voice that towns and villages are reeling and wobbling under the weight of ignorance.

(xii) GYAN OR KNOWLEDGE OR ENLIGHTENMENT

Man is made of two parts physical and spiritual or the animal and the divine. The first comprises the senses and the mind and the latter consists of intelligence and the spirit. The first is called the lower self and the latter the higher self. Mostly man live in the lower self quite oblivious of the higher one. In other words they remain confined to their mortal cage of flesh never having even a glimpse of their immortal self. All their life people struggle to earn money, make home and fame, hoard means of pleasure and enjoyment, raise a family of sons and grandsons and in the end they die.

But there arises a man among hundreds who begins to think that physical enjoyment or acquiring of the worldly things is not the end of the life. The object of the life must be ^{To} realise the self which is a tiny part of the almighty. Such high souled people say that if we gained every thing in the world and if we lost our soul what have we gained. They ^Say it would be a great tragedy if we died before we have found the ^Cprevious treasure hidden within us in the form of divine spirit. This line of thinking ~~within us in the form of divine~~ is called Gyan or Spiritual knowledge or Enlightenment.

This knowledge opens the door to the spiritual self, and liberates a man from the cage of flesh. Gyan turns an animal man into a divine man. This sort of

(XII) GYAN OR KNOWLEDGE ON ENLIGHTENMENT

Man is made of two parts physical and spiritual or the animal and the divine. The first comprises the senses and the mind, the latter consists of intelligence and the spirit. The first is called the lower self and the latter the higher self. Man lives in the lower self, but the object of the higher self is to rise above it. They remain confined to their lower self of flesh never having even a glimpse of their higher self. All their life people struggle to earn money, make home and land, hoard means of pleasure and enjoy, raise a family of sons and grandsons and in the end they die.

But there arises a man among hundreds who begins to think that physical enjoyment or acquisition of the worldly things is not the end of the life. The object of the life must be to realise the self which is a tiny part of the almighty. Such high soulful people say that if we gained every thing in the world and if we lost our soul what have we gained. They say it would be a great tragedy if we died before we have found the precious treasure hidden within us in the form of divine spirit. This line of thinking within us in the form of divine is called Gyan or spiritual knowledge or enlightenment.

This knowledge opens the door to the spiritual self and liberates a man from the cage of flesh. Gyan turns an animal man into a divine man. This sort of

knowledge persuades a man who lives in the flesh to start living in the spirit which is a spark from the divine flame, and thus connects him with the Almighty.

A man who has firmly established Him in the spirit and remains in union with God is called Gyani or enlightened one. A Gyani leads a simple, pure and unostentatious life like that of an innocent child but all his actions are governed by reason and his reason is guided by ethical considerations. His capacity to distinguish right from wrong is remarkable. The sense objects after which people run appear to him illusory. He develops an intense distaste for the riches of the world. Thus ~~wark~~ Vairagya is an outstanding characteristic of him. Money, honour and sex cease to have any attraction or fascination for him. Self abnegation, composure and humility are his guiding principles. He withdraws his attachment to all the worldly things. He is not excited by the pleasant and perturbed by the unpleasant. In gain or loss and in health or ill health he maintains equanimity.

On the other hand an Agyani or unenlightened is he whose mind is bound to the senses and to the sense objects who is under the sway of Trishna or desire and is extremely egoist. He who is subject to likes and dislikes, love and hatred, his individual self (Atman) identifies itself with it and imposes upon itself this condition of the mind. Such a soul living in bondage is called Agyani.

knowledge personifies a man who lives in the flesh to
 after living in the spirit which is a spark from the
 divine flame, and thus connects him with the Almighty.

A man who has firmly established him in the
 spirit and remains in union with God is called a saint
 or enlightened one. A saint leads a simple, pure and
 monastic life like that of an innocent child but
 all his actions are governed by reason and his reason
 is guided by ethical considerations. His capacity to
 distinguish right from wrong is remarkable. The same
 objects which other people turn eyes to his admiration,
 he develops an intense dislike for the riches of
 the world. From such a saint is an extraordinary
 characteristic of him. Honesty, honour and reverence
 to have any attraction or fascination for him. Self
 ambition, conceit and humility are his guiding
 principles. He withdraws his attention to all the
 worldly things. He is not excited by the pleasant and
 perturbed by the unpleasant. In pain or loss and in
 health or ill health he maintains equanimity.

On the other hand an ignorant or unenlightened man
 whose mind is bound to the senses and to the senses
 objects who is under the sway of desires or desires and
 is extremely egoist. He who is subject to likes and
 dislikes, love and hatred, his individual self (ego)
 identifies itself with it and imposes upon itself the
 condition of the blind. Such a man living in bondage
 is called ignorant.

But when the mind, under the guidance of a great teacher, begins to free itself from attachment, renounces all worldly desires becoming desireless, gives up likes and dislikes and keeps itself merged in God, the individual self also identifies itself with it. If the mind continues to be in union with God, individual self also identified itself with it and enjoys union with God. Mind can not see God because it is untouchable and incomprehensible to it but Atman or individual self can see God for it is a spark of that universal flame. He who has liberated him from bondage and remains in union with God, is called Gyani. The supreme objective of man's life is to attain this state of enlightenment or Gyan.

But when the mind, under the influence of a great
 tendency to free itself from attachment, renounces
 all worldly desires becoming desireless, gives up likes
 and dislikes and keeps itself merged in God, the indi-
 vidual soul also identifies itself with God. If the
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 and incomprehensible to its own form or individual
 self can see God for it is a spark of that universal
 flame. He who has liberated him from passions and
 remains in union with God, is called Gyani. The supreme
 objective of man's life is to attain this state of
 enlightenment or Gyana.

RULES REGARDING DIET

1. सायंप्रातर्मनुष्याणामशनं श्रुति चोदितम् ।
नान्तरा भोजनं कुर्यादग्निहोत्र समोविधिः ॥

- मनुस्मृति तथा शान्तिपर्व 193/10

Like Agnihotram food should be taken in the morning and evening twice a day, and nothing should be taken between these two meals.

2. आत्मसम्मितमन्नं भवति यद्भूयो^न हि संस्तितम् ।

- शतपथब्राह्मण 6/6/3/17

The quantity of food that suits one preserves life, the excess harms and hurts the body.

3. अनारो ग्यमनाशुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥

- मनु 2/57

Over-eating leads to ill health, and unhappiness and shortens life. It is a sinful and hateful act, therefore it should be avoided.

4. मितभोजनं स्वास्थ्यम् । - चाणक्यसूत्र 218

Food in small quantity conduces to health.

5. जीर्णभोजनं व्याधिर्नोपसर्पति । - चाणक्यसूत्र 220

One who takes food after the previous food has been fully digested remains free from disease.

6. सन्तापयन्ति कमथ्यं भुजं न रोगाः ।

- पंचतन्त्र

आहार विनियोगः

१. आहारं भोजनं च भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

Like any other food should be taken in the morning
and evening twice a day, and nothing should be taken
between these two meals.

२. भोजनं भोजनं भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

The quantity of food must suit one's present life,
the excess being and hurts the body.

३. भोजनं भोजनं भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

Over-eating leads to ill health, and unhappiness and
shortens life. It is a sin and hateful act, there-
fore it should be avoided.

४. भोजनं भोजनं भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

Food in small quantity conduces to health.

५. भोजनं भोजनं भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

One who takes food after the previous food has been
fully digested remains free from disease.

६. भोजनं भोजनं भोजनं भोजनम् ।
भोजनं भोजनं भोजनं भोजनम् ॥
- भोजनं भोजनं भोजनं भोजनम् ॥

Is there a man who transgresses the rules of eating and is not afflicted with diseases ?

7. जिह्वायस्तौ वृद्धिं विनाशौ । - चाणक्यसूत्र 440

One's

One's life and death depend upon one's palate.

8. यावज्जितेन्द्रियो नस्याद्विजितान्येन्द्रियः पुमान् ।
न जयैद्रसनं यावज्जितं सर्वं जितेरसे ॥

- भागवत 11/8/21

One who has brought under control all his sense organs but has not succeeded so as regards his palate, can not be called a subduer of his sense organs. But one who has brought his palate under control can be called a subduer of his sense organs,

-

104

is there a man who understands the value of eating
and is not afflicted with diseases?

Pravartan of the Pratih : - Pratih, 440

Pratih

One's life and death depend upon one's beliefs.

1. Pratih : Pratih, 440

2. Pratih : Pratih, 440

Pratih : Pratih, 440

One who has brought under control all his senses

organs but has not succeeded in so regarding his

beliefs, can not be called a conqueror of his senses

organs. But one who has brought his beliefs under

control can be called a conqueror of his senses

organs.

(xiii) FOOD

Food is taken to compensate the expenditure of calories occurring during the physical exertion. Therefore its daily intake should correspond to the daily output of energy. A man of strenuous^u work ordinarily expends 3000 calories a day so he should take food of equivalent calories. But a person doing sedentary work spends only 1800 or 2000 calories a day so he should take food that gives him the same amount of calories. The point is that income of calories received through food should not exceed or lag behind much the expenditure of calories incurred during the daily exertion. The food taken in this proper or proportionate quality is called balanced one.

Now if a desk worker ignores this rule of balancing his food and takes more of calories than he expends he is apt to put on more of fat and thus get tired quickly. His working capacity also gets reduced.

In case this habit of overeating is continued for long, fat or some lipid substance begins to settle down in the walls of his small arteries specially of the heart and brain. Thus the befeul process of Atherosclerosis is set up in his body. So the first and foremost ~~rule~~ rule of dietetics is that one should observe moderation in eating.

Another important point in connection with dietetics is that the diet should include such food as is fresh from nature. In other words fruits and uncooked soft vegetables which are good sources of

(XIII) 1900

Food is taken to compensate the expenditure of calories occurring during the physical exertion. Therefore the daily intake should correspond to the daily output of energy. A man of ordinary work ordinarily expends 3000 calories a day so he should take food of equivalent calories. But a person doing sedentary work expends only 1500 or 2000 calories a day so he should take food that gives him the same amount of calories. The point is that income of calories received through food should not exceed or lag behind much the expenditure of calories incurred during the daily exertion. The food taken in this proper or proportionate quantity is called balanced one.

Now if a desk worker ignores this rule of balancing his food and takes more of calories than he expends he is apt to put on more of fat and turn out tired quickly. His working capacity also gets reduced.

In case this habit of overeating is continued for long, fat or some lipid substance begins to settle down in the walls of his small arteries especially of the heart and brain. Thus the beneficial process of atherosclerosis is set up in his body. So the first and foremost rule of dietetics is that one should observe moderation in eating.

Another important point in connection with dietetics is that the diet should include such food as is fresh and pure. In other words it should be unadulterated and uncontaminated which the body requires.

life giving vitamins should form a part of our food. Since they also give enough of calories they should be included in those of other food. For instance a larger orange or an apple or an onion of big size each give 100 calories, and even 25 gms. of cashew nuts give 150 calories.

Those who are overweight, if they detract even two hundred calories a day (equivalent to two chapaties) from their daily food and start taking some physical exercise, they can get rid of their extra fat in a few months.

Regarding times of eating, the daily ration should be spread in to four or five meals all of which should be small in quantity. To take food in a large quantity should scrupulously be avoided. Food should be chewed properly, it should not be taken hurriedly.

if the giving vitamin should form a part of our food. Since they also give enough of calories they should be included in those of other food. For instance a larger orange or an apple or an onion of big size each give 100 calories, and even 2 lbs. of cabbage nuts give 150 calories.

Those who are overweight, it may be better even to include calories a day (equivalent to two chapattis) from their daily food and other taking some physical exercise, they can get rid of their extra fat in a few months.

Regarding times of eating, the daily ration should be spread in to four or five meals all of which should be small in quantity. To take food in a large quantity should certainly be avoided. Food should be chewed properly, it should not be taken hurriedly.

SECOND CHAPTER

2nd Part

(B) PERSONAL VIRTUES : NEGATIVE

1. Self control
2. Rep^entance
3. Lustfulness
4. Acquisition
5. Anger
6. Attachment
7. Grief, worry
8. Pride, self-praise
9. Discussion, Dispute
10. Renunciation

RECORD CHARTER

and list

(2) PERSONAL VICES : NEGATIVE

1. Self control
2. Repugnance
3. Instinctness
4. Acquisition
5. Anger
6. Attraction
7. Grief, worry
8. Pride, self-praise
9. Inconsistency, Dispute
10. Renunciation

SELF CONTROL

(1)

1. इन्द्रियाणां जयो लोके दम इत्यभिधीयते ।
- प्रसिद्धवाक्य

Subjugation of our senses and mind is called self-control.

2. इन्द्रियाणां विचरतां विषयेष्वथ हारिषु ।
संयमे यत्नमातिष्ठे द्विद्वान्यन्तेव वाजिनाम् ॥
- मनु० २.८८

As a chariotear makes an effort in curbing his horses, even so, a wiseman should restrain his senses from alluring objects.

3. इन्द्रियाणां प्रसीनं दोषमुच्छ्रयत्यस्यम् ।
सन्नियम्य तु तान्येव ततः सिद्धिर्निगच्छति ॥
- मनु० २.९२

By yielding to sense organs one becomes profane, by obtaining mastery over them one attains salvation.

4. ना जातु कामः कामनामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मैव भूय एवामि वधति ॥
- मनु० २.९४

By enjoying the pleasures of life their craving is not quenched, on the contrary, it grows, as the fire grows when ghee is added to it.

5. इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
तेनास्य क्षरति प्रज्ञादूतेः पात्रादिवोदकम् ॥
- मनु० २.९९

Even if one of our sense organs slips away from our control, it makes our wisdom slip away from us, just as the water flows out of a leaking vessel.

सर्वज्ञान

(1)

१. सर्वज्ञान प्राप्त करने के लिये

— १.१

संयमन के द्वारा मन को नियंत्रित करने के लिये
संयमन

२. सर्वज्ञान प्राप्त करने के लिये

संयमन के द्वारा मन को नियंत्रित करने के लिये

— १.२

जब मन को नियंत्रित करने के लिये संयमन के द्वारा
संयमन के द्वारा मन को नियंत्रित करने के लिये

३. सर्वज्ञान प्राप्त करने के लिये

संयमन के द्वारा मन को नियंत्रित करने के लिये

— १.३

संयमन के द्वारा मन को नियंत्रित करने के लिये
संयमन के द्वारा मन को नियंत्रित करने के लिये

४. सर्वज्ञान प्राप्त करने के लिये

संयमन के द्वारा मन को नियंत्रित करने के लिये

— १.४

संयमन के द्वारा मन को नियंत्रित करने के लिये
संयमन के द्वारा मन को नियंत्रित करने के लिये

५. सर्वज्ञान प्राप्त करने के लिये

संयमन के द्वारा मन को नियंत्रित करने के लिये

— १.५

संयमन के द्वारा मन को नियंत्रित करने के लिये
संयमन के द्वारा मन को नियंत्रित करने के लिये

6. न तथैव तानि शक्यन्ते सन्नियन्तु मसैवया ।
विषयेषु प्रजुष्ठानि यथा ज्ञानेन नित्यज्ञाः ॥

- मनु 2.96

When sense organs are strongly attached to their objects they cannot so effectively be restrained by abstinence as by constant adherence to true knowledge.

7. दमस्तेजो वर्धयति पक्विं च दमः परम् ।
दमो दानं तथा यज्ञानधीतं चातिवर्तति ।
दमेन सदृशं धर्मं नान्यं लोकेषु शुभम् ।
^{स्व}सुखं दान्तः प्रस्वपति सुखं च प्रति बुध्यते ।
सुखं पर्येति लोकाश्च मनश्चास्य प्रसीदति ॥

- शान्तिपर्व 160.8

Self control imparts a glow of true health, it purified a man of his sins. Self control exceeds or excels even such qualities as charity, yagna or ⁷earning. In fact there is no virtue which is equal to self control. He who has mastery over his mind and senses sleeps happily, wakes up happily, moves about in the world happily and his mind is always at peace.

8. एतज्ज्ञानं ^{उत्तमं} विदुर्विप्रा ध्रुवमिन्द्रिय धारणाम् ।

- उद्योगपर्व, 69.20

Self control is the real knowledge in the opinion of the wisemen.

101

I. The first part of the book is devoted to a discussion of the nature of the soul and its relation to the body and the senses.

32-2-20

When sense organs are properly directed to their objects they cannot be effectively resisted by opposition as by constant adherence to false knowledge.

I. The second part of the book is devoted to a discussion of the nature of the soul and its relation to the body and the senses.

32-2-20

Self control requires a glow of true knowledge. It is not a man of his own. Self control exceeds or exceeds even such qualities as charity, temperance, etc. In fact there is no virtue which is equal to self control. He who has mastery over his mind and senses is free from all passions and desires. He is always at peace.

I. The third part of the book is devoted to a discussion of the nature of the soul and its relation to the body and the senses.

Self control is the real knowledge in the control of the senses.

(2)

1. चक्षुना संवरो साधु, साधु सोते न संवरो ।
 घ्राणेन संवरो साधु, साधु विह्वया संवरो ।
 कायेन संवरो साधु, साधु सब्बत्थ संवरो,
 सब्बत्थ संवतो भिक्खु, सब्ब दुःखापमुच्चति ॥

- धम्मपद 361

To control the eye is good; to control the ear is good;
 to control the nose is good; to control the tongue is good;
 to control the body is good; to control the speech is good;
 to control the mind is good; to control every part of the
 body is good. Thus ^Who is well controlled from all sides
 is freed from all suffering.

2. कायेन संवृता धीरा अथो वाचाय संवृता ।
 मनसा संवृता धीरा ते वे सुपरि संवृता ॥

- धम्मपद 334.

Those who have mastery over their body, tongue and mind
 are well-controlled and wise.

3. यो सहस्सं सहस्सेन संगामे मानुसे जिने ।
 एकं च जेयमत्तानं स वे संगाम ब्रुत्तमो ॥

- धम्मपद 103.

A man who conquers himself has the more glorious
 victory than the one who in battle conquers a lac
 of people.

(3)

If your right eye leads you astray, tear it out
 and fling it away, it is better for you to lose one part
 of your body than for the whole of it to be thrown in
 to hell. And if your right hand is your undoing, cut
 it off and fling it away; it is better for you to lose
 one part of your body than for the whole of it to go
 to hell.

- Mathew. 5

(2)

एतन्मया ह्येवमस्मिन्महात्मने ॥
एतन्मया ह्येवमस्मिन्महात्मने ॥
एतन्मया ह्येवमस्मिन्महात्मने ॥
एतन्मया ह्येवमस्मिन्महात्मने ॥

— ३३३ —

to control the eye is good; to control the ear is good;
to control the nose is good; to control the tongue is good;
to control the body is good; to control the speech is good;
to control the mind is good; to control every part of the
body is good. Thus one is well controlled from all sides
is freed from all suffering.

३. एतन्मया ह्येवमस्मिन्महात्मने ॥
एतन्मया ह्येवमस्मिन्महात्मने ॥

— ३३३ —

Those who have mastery over their body, tongue and mind
are well-controlled and wise.

३. एतन्मया ह्येवमस्मिन्महात्मने ॥
एतन्मया ह्येवमस्मिन्महात्मने ॥

— ३३३ —

A man who conquers himself has the more glorious
victory than the one who conquers a few
of people.

(3)

If your right eye leads you astray, tear it out
and fling it away; it is better for you to lose one part
of your body than for the whole of it to be thrown in
to hell. And if your right hand is your tempter, cut
it off and fling it away; it is better for you to lose
one part of your body than for the whole of it to go
to hell.

SELF CONTROL

The bravest and noblest man is he who after long practice has acquired full control over himself i.e. has become master of himself. In other words who has his tongue, his speech, his eyes, his palate, his nager, his lust and all other emotions well under his control. He who has full command over his mind and senses. He who is not annoyed by others harsh words and provoking deeds and not pleased by others' soft words and pleasing deeds and remains constantly in peace.

Self controlled man is he who has freed him from all attractions and repulsions, liking, and dislikings, pleasures and pains, joys and sorrows, fortunes and misfortunes, feelings of success and failures.

This state can be achieved by him who has strenuously detached himself from all worldly objects, developed distaste (Vairagyan) for all material objects, This state can be achieved by him who ceases to be a man of the world but a man above the world, a man whose only worldly objective is to ¹help the helpless, relieve the distress of the distressed.

A man can turn to his true self or divines^eself when he starts practising self control and disciplines himself in his daily life. A vagab^band starts homewards when he ceases to be a tramp. He who year^Ns to see his home ceases to turn to the outside world. In the journey of life one should go on trying to achieve control over himself without which, verily, all other achievements are valueless.

SELF CONTROL

The bravest and noblest man is he who after long practice has mastered full control over himself. He has become master of himself. In other words, he has mastered his tongue, his speech, his eyes, his ears, his mind, his heart and all other emotions well under his control. He who has full command over his mind and senses, who is not swayed by other's harsh words and provoking deeds and not pleased by others' soft words and pleasing deeds and remains constantly in control.

Self controlled man is he who has freed him from all attractions and repulsions, liking and disliking, pleasures and pains, joys and sorrows, successes and failures.

This state can be achieved by him who has eternally detached himself from all worldly objects, developed dispassion (Vairagya) for all material objects. This state can be achieved by him who ceases to be a slave of the world but a man above the world, a man whose only worldly objective is to help the helpless, relieve the distress of the distressed.

A man can turn to his inner self or himself when he starts practicing self control and discipline himself in his daily life. A vigilant watch towards when he ceases to be a slave, he who turns to his inner self, he turns to the outside world. In the journey of life one should go on trying to achieve control over himself without which, verily, all other achievements are vain.

REpentance

(1)

1. I tell you there is joy among the angels of God over one sinner who repents.

- Luke. 13

2. Sinners! make your hands clean; you who are doubleminded see that your motives are pure. Be sorrowful, mourn and weep. Humble yourselves before God, and He will lift you high.

- James. 4

(2)

If I have committed wrongs, through unrighteousness towards my father, mother, sister, brother, wife, lord, husband, children, relatives, those who are dear and near to me, towards my companions, my partners, my neighbours, my co-citizens, & my subordinates, I repent of these.

- Patet. 1- Adarbad, Sec.4

(3)

Confession of error is like a broom that sweeps away dirt and leaves the surface cleaner than before. It is million times better to appear untrue before the world than to be untrue to ourselves.

- A saying of Gandhiji
(Sunday Standard, Sep.4, 1967)

LUSTFULNESS LASCINIOUSNESS

संकल्पा ज्जायते कामः ।

- शान्तिपर्व 163.8

Contemplation of sex leads to lustfulness.

कामे प्रसक्तः पुरुषः किमकार्यं विवर्जयित् ।

- शान्तिपर्व 88.21

What a devilish deed is there which a lewd person may not commit ?

द्वयं कामः हरति ।

- उद्योगपर्व 35.501

Lewdness destroys all modesty.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

- भगवद्गीता 3.37

Hell has three doors, lust, rage and greed. As each one of them leads to one's ruin, one must be on guard against them.

THE DEVIL'S DEN

THE DEVIL'S DEN

THE DEVIL'S DEN

Contemplation of the leads to the Devil's Den.

THE DEVIL'S DEN

THE DEVIL'S DEN

What a devilish den is there which a few persons

may not commit.

THE DEVIL'S DEN

THE DEVIL'S DEN

Devilish den is the name.

THE DEVIL'S DEN

THE DEVIL'S DEN

THE DEVIL'S DEN

Hell has three doors, just, rage and greed. In each
one of them leads to one's ruin, one must be on guard
against them.

(xiv) LUSTFULNESS

Man is gregarious like ^{MM}man~~nn~~als and increases his species by mating. He has been provided with sex impulse which appears to be God ordained, in order to propagate human race. In fact sex ^{IM}impulse is a gift of nature. After boyhood during the period of adolescence sex glands start becoming active and begin pouring sex hormones into the stream of the blood. They give rise to sex impulse and make the youth a little aggressive and turbulent. Thus in a teenager boy or girl sex impulse begins to rise and to him or her it appears to be an appetite like hunger. That is why some of the youngmen complain that sex urge is very prominent in them. This factor poses a problem for parents and good teachers for in this age while sex urge is surging and the power of restraining and intellect is at its lowest ebb.

Therefore, it is incumbent on the parents and good teachers to instruct their teenagers to try to keep their ^Sex impulse under control and endeavour to transform or sublimate it to some intellectual moral, spiritual or some athletic attainment. The students who apply their mind who⁷heartedly to attain skill in learning some art or in games or in their physical development can easily keep their sex urge disciplined.

The teenagers should be apprised that the misuse of sex impulse is not only an aberration but it brings destruction to the body and soul both. This impulse has been conferred on man to use it only when he becomes mature and gets married. Premarital sex not only

(xiv) SEX EDUCATION

Man is a creature like animals and birds, his species by nature. He has been provided with sex impulses which appear to be God ordained, in order to propagate human race. In fact sex impulse is a gift of nature. After puberty during the period of adolescence sex glands start becoming active and begin pouring sex hormones into the stream of the blood. They give rise to sex impulses and make the youth a little aggressive and turbulent. Thus in a teenager boy or girl sex impulse begins to rise and to him or her it appears to be a appetite like hunger. That is why some of the youngsters complain that sex urge is very prominent in them. This factor poses a problem for parents and good teachers for in this age while sex urge is surging and the power of restraining and intellect is at its lowest ebb.

Therefore, it is incumbent on the parents and good teachers to instruct their teenagers to try to keep their sex impulse under control and endeavour to transform or sublimate it to some intellectual, moral, spiritual or some athletic attainment. The students who apply their mind wholeheartedly to attain skill in learning some art or in games or in their physical development can easily keep their sex urge disciplined.

The teachers should be apprised that the release of sex impulse is not only an aberration but it brings destruction to the body and soul both. This impulse has been conferred on man to use it only when he becomes mature and ready for marriage.

undermines health but hinders intellectual, moral and spiritual progress of man. It is a deadly enemy of youngmen to which they should not fall a victim. Young men should be advised to steer clear of all those conditions and books which give incitement to sex impulse.

Young men should be given some sex education and it should be on moral lines. They should know that for the birth a man or animal a very tiny seed is put by the father in the vagina of the mother through his penis under the sex impulse wherefrom it travels into the uterus and there it ^{it} unites with the egg which is generated every month from the ovary of the mother. Now this combined body grows up rapidly in the form of a fetus which after growing for nine months is born as an infant. It should be impressed on the minds of young men that the right and proper time to use the sex urge is only after marriage. It also should be pointed out that while premarital sex is a sin and is condemned by all religions lawful or legitimate copulation after marriage is declared as a pure Dharma by all religions. Its piety can give birth to a Vyas, Buddha, Jesus Christ, Hazarat Mohammad, Guru Nanak, Daya Nand and other divine personalities.

But unfortunately sex looms large today in our society. There is a flood of sensuality from many quarters and our youth can not escape from being engulfed by it. Cheap films, enticing advertisements, lewd books, all stimulate sensuality among our young men, and it is

undermines health but hinders intellectual, moral and
 spiritual progress of man. It is a deadly enemy of
 womanhood to which they should not fall a victim. Young
 men should be advised to steer clear of all these
 conditions and books which give inducement to sex
 impulses.

Young men should be given some sex education and
 it should be on correct lines. They should know that for
 the birth of new or what is very fine seed is put by the
 father in the vagina of the mother through his penis
 under the sex impulse which is given to him by the
 nature and there is union with the egg which is present
 every minute from the very beginning of the world. For this
 combined body grows up rapidly in the form of a foetus
 which after growing for nine months is born as an
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 men that the right and proper time to see the sex urge
 is only after marriage. It also should be pointed out
 that while premarital sex is a sin and is condemned by
 all religions lawful or legitimate cohabitation after
 marriage is declared as a pure pleasure by all religions.
 The first can give birth to a fine, healthy, strong child.
 However Mohammed, Guru Nanak, Jiva Jiva and other divine
 personalities.

But unfortunately sex is seen large today in our
 society. There is a flood of pornography from many
 quarters and our youth can not escape from being
 by it. Cheap films, exciting advertisements, and
 all stimulates sensuality even our young men, and it is

marvel that so much of restraint and decency still survives. The producers of low class pictures and fictions think that sex urge is the only means of recreation. But the producers of high class pictures and fictions do not think in that vein. It is upto parents and good teachers to protect their wards from the ragages of this vicious atmosphere and only good pictures and good books should be allowed to them. The high ideals of chastity, verginity and purity should be impressed on the minds of teenagers. They should be plainly told¹ the fact that sexual laxity will only make the strong weak, the intelligent fool and the chaste unchaste and ~~hence~~ therefore they should beware of this pitfall laid by the enemies of good character.

If premarital and extramarital sex are tolerated then the purity and sanctity of home and family life will be destroyed and our precept that we should do what is right and should abstain from what is wrong will be obliterated, therefore, to preserve our society from ruin, unlawful sex should be condemned with all the force at our disposal.

In short, felicity of the flesh is sensuality while felicity of the soul is happiness.

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 fiction think that sex is the only means of
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 the images of this vicious atmosphere and only good
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 The high level of character, veracity and purity should
 be impressed on the minds of teenagers. They should be
 clearly told the fact that sexual laxity will only make
 the strong weak, the intelligent fool and the honest
 dishonest and hence, therefore they should beware of this
 pitfall laid by the enemies of good character.

If parental and extramarital sex are tolerated
 then the purity and sanctity of home and family life will
 be destroyed and our progress that we should do what is
 right and should abstain from what is wrong will be
 obliterated. Therefore, to preserve our society from
 ruin, unbridled sex should be condemned with all the
 force at our disposal.

In short, fidelity of the flesh is essential
 while fidelity of the soul is happiness.

A N G E R

(1)

अमर्षजोहि सन्तापः पावकाद्दीप्तिमत्तरः ।

-महाभारत वनपर्व 35. 11

The heat of anger is greater than that of fire.

वाच्याऽवाच्यं प्रकृपितो न विजानाति कर्हिचित् ।

ना कार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥

-वाल्मीकि रामायण 5/15/5

A man in the fit of anger forgets what he should speak and what not. There is no objectionable act which he may not commit or word which he may not utter.

क्रोधः प्राणहरः शत्रुः क्रोधो मित्रं मुञ्चो रिपुः ।

क्रोधो ह्यसिर्महातीक्ष्णः सर्वं क्रोधोपकर्षति ॥

-वाल्मीकीयरामायणम् 7/59

Anger is an enemy that comes to take life of man in the garb of a friend. Anger is a sharpened sword. Anger robs a man of all his energy.

न सख्यमजरं लोके हृदित्तिष्ठति कस्यचित् ।

कालो ह्येनं विहरति क्रोधो वै न रहत्युत ॥

-महाभारत आदिपर्व 131.7

Friendship does not last long as time wears it out, but anger cuts it asunder.

लोभात्क्रोधः प्रभवति परदोषैरुदीर्यते ।

क्षमया तिष्ठते राजन् क्षमया विनिवर्तते ॥

-शान्तिपर्व 163.7

Anger arises either from man's covetousness or by some provocations from others. Under the effect of man's forgiving nature, however, it gets suppressed or it subsides altogether.

यः समुत्पत्तितं क्रोधं क्षमयेहनिरस्यति ।

यथोरगस्त्व्वं जीर्णं स वै पुरुष उच्यते॥

-महाभारतआदिपर्व 79.4

He, infact, is a man who by means of his forgiveness casts aside his anger, just as a snake casts off its outworn skin.

सर्वं जयत्यक्रोधः ।

- चाणक्यसूत्र 350

He who has conquered anger has conquered all.

यो वै उत्पत्तितं क्रोधं रथं भ्रान्तमिव धारयेत् ।

तमहं सा^रथिं ब्रवीमि रश्मिग्राह इतरोजनः ॥

- धम्मपद, क्रोधवर्ग 222

॥ अनुवाद ॥

He who restrains the rising wrath like a whirling chariot, him I call a driver, others only hold reins.

Anger arises either from man's covetousness or of some
provocations from others. Under the effect of man's
forgiving nature, however, it gets suppressed or it
subsides altogether.

1. Anger is a passion which arises from the
feeling of injury to one's self or to one's
property.

He, indeed, is a man who by means of his forgiveness
casts aside his anger, just as a snake casts off its
outworn skin.

2. Anger is a passion which arises from the
feeling of injury to one's self or to one's
property.

He who has conquered anger has conquered all.
1. Anger is a passion which arises from the
feeling of injury to one's self or to one's
property.
2. Anger is a passion which arises from the
feeling of injury to one's self or to one's
property.

He who restrains the rising wrath like a whirlwind
chariot, him I call a conqueror, others only hold him.

(2)

Paradise is for those, who guard against evil,
and those who spend in ease as well as in straitness,
and those who restrain their anger and pardon men.
Allah loves the doers of good to others.

-Qu. 3-133.

Strong is not he who overthrows his opponent in
a wrestling match but strong is he who controls him-
self at the time of anger.

-Extracts from the Hoḍy Quran.

A. Allahdin, P. 175, A saying of Prophet.

(3)

I fight against anger which is armed with
terrible weapons.

- Vendidad, 10-13

Do not destroy the beauty of your soul by anger
and revenge.

- Pandnameh, 1-Adarbad.

(2)

and those who spend in such as in selfishness,
 and those who resist in their anger and hatred and
 Allah loves the souls of good to others.

- Q. 1-177.

Strong is not he who overthrew his opponent in
 a wrestling match but strong is he who controls his
 self at the time of anger.

- Extracts from the Holy Quran.
 Al-Ankabut, 1-177. A saying of Prophet.

(3)

I fight against anger which is armed with
 terrible weapons.

- Verses, 10-12.

Do not destroy the beauty of your soul by anger
 and revenge.

- Fardness, 1-140.

(xv) ANGER

It appears that one becomes angry when one's pride is hurt. Pride is a vice and a weakness and it is that which gives rise to anger. So it is the common folk having the weakness of pride who get unduly excited and angry when some one gives them affront or treats them slightly. But a wise man who is merely free from pride does not get upset by the insulting remarks of others. He is too noble⁷ or too high in his conduct to take notice of the derogatory observations of a low minded or quarrelsome person. Great ones treat the vituperations of others with contempt. Perchance, in their momentary excitement if they give expression to their anger they feel remorseful for that afterwards. Great ones try to keep up equipoise in praise or censor. The anger of great ones is like a ripple on the stream of a river which does not last long. Their case is similar to the caravan that goes on unmoved while the dogs bark.

Anger is more destructive than fire. Angryman sometimes takes such revengeful action against his offender that not only he but the offended also gets involved in a great disaster which could be avoided if the offended had restrained his anger. Anger makes man blind, he does not see how suicidal his revenge will be.

Anger serves no useful purpose, on the contrary it hurts him who cherishes it. Anger being a violent stress releases a hormone namely ⁷adrenaline, which in its

(xv)

It appears that one becomes angry when one's pride is hurt. Pride is a vice and a weakness and it is that which gives rise to anger. So it is the common talk among the weakness of pride who get easily excited and angry when one gives them effort or treats them slightly. But a wise man who is rarely free from pride does not get upset by the insulting remarks of others. He is too modest to high in his conduct to take notice of the derogatory observations of a low minded or envious person. Great ones treat the vituperations of others with contempt. Forcance, in their momentary excitement if they give expression to their anger they feel remorseful for that afterwards. Great ones try to keep up equanimity in spite of contempt. The anger of great ones is like a ripple on the stream of a river which does not last long. Their case is similar to the carter that goes on unmoved while the dogs bark.

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Anger serves no useful purpose, on the contrary it hurts his who cherishes it. Anger being a violent emotion releases a harmful energy not advantageous, which is the

turn releases free fatty acids from fat depots which rises to high titres in the blood stream. These increased in strength deposit beneath the inner layer of the arteries and bring about the disease of arterial Atherosclerosis, and consequently blocking of the blood flow to the vital organs like heart and brain. Thus anger if indulged too much is likely to damage the heart and brain.

But to subdue the habit of anger is not an easy task. It requires long and sustained practice to keep it under control. The qualities of forbearance, patience and peacefulness should be developed by one who wants to eschew the habit of anger.

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But to subdue the habit of anger is not an easy
 task. It requires long and sustained practice to keep
 it under control. The qualities of forbearance, patience
 and gentleness should be developed by one who wants
 to subdue the habit of anger.

AVARICE - GREED, ACQUISITION

प्रतिग्रह समर्थोऽपि प्रसीतं तत्र वज्यित् ।
प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति ॥

- मनु०

One may be able to acquire much, yet one should desist from it, as acquisition is likely to put out divine light in man.

साई इतना दीजिए जामें कुटुम्ब समाए ।
हम भी भूखे न रहें साधु न भूखा जाए ॥

- कबीर

O God give me so much that I and my family may be maintained. Neither myself nor a pious visitor may starve in my house.

(2)

1. The desires of man are not satisfied even if gold coins shower on him. All sensual pleasures yield little relish but entail much suffering, so the wise find no delight in them. The true desciple of the Buddha derives joy in the renunciation of desires.

न कहा पण वस्सेन तित्ति कामेसु विज्जति ।
अप्पसादा दुक्खा कामा इति विज्जाय पण्डितो ।
अपि दिव्वेसु कामेसु रतिं सो नाधिगच्छति ।
तण्हकख्य रतो होति सम्मा संबुद्ध सावको ॥

- धम्मपद 186-187

2. The craving of a heedless person grows within him like the Maluva creeper, and like the monkey seeking fruits in the jungle, he runs from one object to another.

मनुजस्स पमत्तवारिनो तण्हा वड्ढति मालुवा विय ।
सो प्लवति हुरा हरं पल्लमिच्छं न वनस्मिं वानरो ॥

AVANTICE - HINDU - ACQUISITION

... ..
... ..
... ..

One may be able to acquire much, yet one should desire
from it, as acquisition is likely to put out desire
light in man.

... ..
... ..
... ..

God give me as much that I and my family may be
satisfied. Neither myself nor a pious visitor may
starve in my house.

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gold coins shower on him. All sensual pleasures yield
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find no delight in them. The true desire of the
Buddha derives joy in the renunciation of desires.

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The craving of a headless person grows within him
like the snake creeper, and like the monkey seeking
fruit in the jungle, he runs from one object to another.

... ..
... ..
... ..

3. त्तिण दो सानि खेत्तानि इच्छा दोसा अयं पजा ।
- धम्मपद 359.

3. As fields are damaged by weeds so man is ruined by craving.

4. तण्हाय जायते सोको तण्हाय जायते भयं ।
तण्हाय विप्पमुत्तस्स नत्थि सोको कृतो भयं ॥
- धम्मपद 216

4. From craving is born grief, from craving arises fear. ~~From craving~~, there is no grief or fear for him who is freed from craving.

(3)

1. Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break into steal it. Store up treasure in heaven, where there is no moth and no rust to spoil it, no thieves to break in and steal it. For where your wealth is, there will your heart be also.

- Mathew 6.

2. It is easier for a camel to pass through the eye of a needle than for a rich man (too much attached to worldly possession) to enter the kingdom of God.

- Mathew 19

3. Have you not learned that love of the world is enmity to God? Whoever chooses to be the world's friend makes himself God's enemy.

- James. 4

1. The first thing that I want to say is that I am very glad to see you here.

2. As I have said before, I am very glad to see you here.

3. I am very glad to see you here.

4. I am very glad to see you here.

(2)

5. Do not store up for yourselves treasure on earth, where it grows rusty and moth-eaten, and thieves break in and steal it. Store up treasure in heaven, where there is no moth and no thief to steal it. For where your treasure is, there will your heart be also.

6. It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.

7. Have you not learned that love of the world is enmity to God? Whoever chooses to be the world's friend makes himself God's enemy.

4. The love of money is the root of all evil things, and there are some who in reaching for it have wandered from the faith and spiked themselves on many thorny griefs.

- Timothy.

(4)

1. Greed spoils the learning of the learned and leads to dishonesty.

-Studies in the Quran, by I.H.Qureshi.
(A saying of Prophet, Page-169)

2. Greed and faith cannot remain together in the same heart.

- A saying of Prophet, Ibid.

3. Verily, greed is poverty and having no desire is richness.

-Extracts from the Quran. A.Allahdin.
Page 175
(A saying of the Prophet)

4. What I fear most for you is a passion for wealth and your greed. ... that will lead you astray.

-Extracts from the Holy Quran.
A.Allahdin, P.206, A saying of the Prophet

5. It is difficult for a man laden with riches, to climb the steep path that leads to bliss.

- A saying of the Prophet.

6. O people! the life of this world is only a passing joy but verily the life to come is the mansion everlasting.

- Qu. 40-42.

The love of money is the root of all evil things,
and there are some who are reaching for it have
wandered from the faith and gained themselves on
many thorny paths.

- Isaiah.

(14)

Great again is the teaching of the learned and
leads to dishonesty.

- Exposed in the Quran, by I. M. Chaudhary.
(A saying of Prophet, Page-100)

Ornaments and riches cannot remain together in the
same heart.

- A saying of Prophet, 1010.

Verily, greed is poverty and he has no desire in
richness.

- Exposed from the Quran, A. Alahabadi.
Page 117
(A saying of the Prophet)

What I fear most for you is a passion for wealth
and your greed. ... that will lead you astray.

- Exposed from the Holy Quran.
A. Alahabadi, P. 200. A saying of the Prophet

It is difficult for a man laden with riches, to
climb the steep path that leads to bliss.

- A saying of the Prophet.

O people! the life of this world is only a passing
joy but verily the life to come is the mansion
of everlasting.

- Quran, 40-41.

7. To love the world is the root of all evils.

-Extracts from the Holy Quran,
A. Allahdin, Page-138.

8. The most intelligent of the believers is the
who most frequently remembers death and prepares
himself best for the same ^{are} it alights upon
him.

-Extracts from the Holy Quran,
A. Allahdin, Page-179.

-A saying of the Prophet.

(5)

Cast the greed of your heart, which is the root
of all temptations and wherein the strength of the evil
lies.

- Gatha 53-7

To love the world is the root of all evils.

—Excerpt from the Holy Quran.
A. Alkhalil, Page-135.

The main intention of the believers is the

who most frequently remember death and prepare

himself best for the same and it is only in such

him.

—Excerpt from the Holy Quran.
A. Alkhalil, Page-135.

—A saying of the Prophet.

(2)

That the greed of your heart, which is the root

of all temptations and wherein the strength of the evil

lies.

— Excerpt from the Holy Quran.

ATTACHMENT

(1)

अज्ञान प्रभवो मोहः । - शा०पर्व 163.11

Excessive attachment is the result of ignorance.

नास्ति रागसमं दुःखम् । -शा०पर्व 329.6

There is no greater misery than undue attachment.

(2)

पुत्रमस्मिन् धनमस्मिन् इति बालो विहजति ।

अस्माहि अस्तनो नस्मिन् कृतो पुत्रो कृतो धनः॥

- धम्मपद 62

This son is mine, this wealth is mine, saying so a fool invites grief on himself. If his own self does not belong to him, how can he be possessor of a son or wealth.

नस्मिन् मोह समजालम् । - धम्मपद 251

There is no ensnaring net like infatuation.

तिष्ठन् दोषानि खेत्तानि मोहो दोषोऽयं पण्डित ।

- धम्मपद 358

As weeds are a bane to the fields even so infatuation is a bane to mankind.

-

(1)

11.331. 12077 - 1 : 12077 123.11

Excessive attachment is the result of ignorance.

11.332. 12077 - 1 : 12077 123.11

There is no greater misery than undue attachment.

(2)

11.333. 12077 - 1 : 12077 123.11

11.334. 12077 - 1 : 12077 123.11

11.335. 12077 - 1 : 12077 123.11

This son is mine, this wealth is mine, saying so a fool invites grief on himself. If his own self does not belong to him, how can he be possessor of a son or wealth.

11.336. 12077 - 1 : 12077 123.11

There is no enmity nor like irritation.

11.337. 12077 - 1 : 12077 123.11

In words are a bane to the flesh even so irritation is a bane to mankind.

GRIEF & WORRY

शोको नाशयते धैर्यं शोको नाशयते ^{श्रु}स्वप्नम् ।

शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ॥

-वाल्मीकीयरामायणम् 4/64/10

Grief puts an end to our patience. Grief renders all our learning null and void. Grief throws to wind all our good qualities. There is no other enemy equal to grief.

शोकः कार्यं विनाशनः । - द्रोणपर्व 80.7

Grief stops all work.

शोक स्थान सहस्राणि भयस्थान शतानि च ।

दिक्से दिक्से मूढमाविशन्ति न पण्डितम् ॥

- महाभारत स्त्रीपर्व 2.22

Thousands of occasions for grief and hundreds of occasions for fear occur day after day for an ignorant man, the wise one is not affected by them.

भेषज्यमेतद्दुःखस्य यदेतन्नानु चिन्तयेत् ।

चिन्त्यमानं हि न व्येति भुक्त्वाभिभवति ॥

- शान्तिपर्व 330.12

The remedy of sorrow is not to brood over it. By brooding over it, it does not abate, on the contrary, it increases.

चिन्तनेनेधते चिन्तात्विन्धनेनेव पावकः ।

नश्यत्य चिन्तनेनेव विनेन्धनमिवानलः ॥

- योगवासिष्ठ 5.21.6

^{or Sorrow}
Anxiety increases by going on brooding over it, just as fire increases by adding fuel to it. Anxiety ^{or Sorrow} subsides by stopping brooding over it, as fire extinguishes by withholding fuel to it.

CHAPTER II

1. The first part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

2. The second part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

3. The third part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

4. The fourth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

5. The fifth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

6. The sixth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

7. The seventh part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

8. The eighth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

9. The ninth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

10. The tenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

11. The eleventh part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

12. The twelfth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

13. The thirteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

14. The fourteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

15. The fifteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

16. The sixteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

17. The seventeenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

18. The eighteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

19. The nineteenth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

20. The twentieth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

21. The twenty-first part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

22. The twenty-second part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

23. The twenty-third part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

24. The twenty-fourth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

25. The twenty-fifth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

26. The twenty-sixth part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

27. The twenty-seventh part of the chapter is devoted to a discussion of the various factors which influence the development of the embryo.

(xvi) W O R R Y

When some fear, some difficult test or trial is anticipated, man becomes worried. But, this type of worry is normal and serves a purpose, as it spurs the man to meet his test skillfully and effectively.

But some people who are either weak, sick, or elderly or whose power of the brain is deteriorating become much more worried when they find them in a difficult or precarious condition. Worry when excessive incapacitates a man. A worried man is unable to think clearly or to remember any thing perfectly. Worry paralyses all activity giving rise to such symptoms as palpitation of heart, headache, anorexia and making concentration and right judgment difficult. Worried man remains extremely tense, Worry is more tiresome than any other emotion. Often the fear that causes worry is unfounded. And how the worry can prevent the expected fear is not clear.

The worry of those also is futile who always remain unsatisfied with the circumstances in which they are placed. Fate provided them with all facilities of life yet they remain an embodiment of worry. They are habitually worried. They always complain of headache or bodily pain which is due to muscular tension. This sort of worry seems to have an unconscious motive behind it, i.e. to seek sympathy and attention of one's relatives and friends. Paradoxically such a worry gives them a sort of satisfaction. Such a man should be told that the cause of his worry does not lie in his outward circumstances but in his emotional nature. Though it is not easy to make an emotional man more rational still an effort should be made that he can release him from his habitual worry and tension, if he tries to remain cheerful and content in all circumstances his attitude which is upto him and no body else can do it for him. For a bereaved person it is very difficult to forget the loss of his dearest and nearest one, but the following poem can give him some consolation.

(xvi) W O R R Y

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Loving friends be wise and dry
Straightway every weeping eye
What you left upon the bier
Is not worth a single tear
It is a simple see shell one
Out of which the pearl has gone
The shell was nothing leave it there
The pearl - the Soul - was all is here.

!

loving friends be wise and dry
Stridhtway every weeping eye
What you left upon the pier
Is not worth a single tear
It is a simple see shell one
Out of which the pearl has gone
The shell was nothing leave it there
The pearl - the soul - was all its here.

SELF-PRAISE

आर्येण हि न वक्तव्या कदाचित्स्तुतिरात्मनः ।

- द्रोणमर्व 195.21

A noble man should not indulge in self-praise.

अर्थ महान्तमासाद्य विद्यामैश्वर्यमिववा ।

विवरत्यसमुन्नद्धो यः स पण्डित उच्यते ॥

- विदुर नीति

He is called wise who has no trace of pride even after acquiring immense wealth or profound knowledge or the highest office.

ज्ञानवताऽपि नात्यर्थमात्मनो ज्ञानेन विकल्थितव्यम् ।

आप्तादपि^प हि विकल्थमाना दत्यर्थमिद्विजन्ति अनेके ।

- वरक

Even a highly learned man should not boast of his learning. Because, when a man who has achieved the highest peak of learning begins to boast, many people begin to dislike him.

आत्मा न स्तोतव्यः ।

- चाणक्यसूत्र 352

Self complimenting should be avoided.

22-1-1905

उत्तर में एक बहुत बड़ा बाग़ है।

- 1905-06

एक नया बाग़ है जो बहुत बड़ा है।

उत्तर में एक बहुत बड़ा बाग़ है।

उत्तर में एक बहुत बड़ा बाग़ है।

- 1905-06

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- 1905-06

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(xvii) P R I D E

Pride is so widespread among men that it can be called a universal vice. It is there is a hidden form in every human being becoming visible only when it crosses its normal limit. Yet paradoxically no body knows that his character is being blemished with this vice. It lies low in every one of us and comes up when some one treats us in a rude way or ^rtries to repress us or snub us or humili^uate us. Under these conditions if one does not remain calm and gets enraged evidently he has this vice.

Other vices such as lust or greed cause one shame but pride gives one pleasure or satisfaction. Suppose one already has enough of money but still he wants to have more to satisfy his sense of pride. A man is highly learned or is highly placed yet he wants more learning or wants to be applauded more highly not for the sake of knowledge or for the sake of service but to satisfy his sense of pride. If a man is appointed ruler or supervisor over others he becomes happy not because of his getting chance of serving others but because he thereby is held superior to others or held in great esteem by others.

The great harm or injury that pride has done to mankind is that it has been the greatest cause of conflicts or fights between man and man, race and ^race and country and country. More blood has been shed due to pride than due to any other cause. Many blood sheds would

(xviii) 1.1.1.1

There is no doubt that it can be called a universal vice. It is there in a hidden form in every human being becoming visible only when it crosses its normal limit. Yet paradoxically no body knows that his character is being blighted with this vice. It is a law in every one of us and comes up when some one starts to in a wide way or tries to represent or even to justify his. Under these conditions it one does not remain calm and gets enraged eventually he has this vice.

Other vices such as lust or greed cause one shame but pride gives one pleasure or satisfaction. Suppose one already has enough of money but still he wants to have more to satisfy his sense of pride. A man is highly learned or is highly pleased that he wants more learning or wants to be applauded more highly not for the sake of knowledge or for the sake of service but to satisfy his sense of pride. If a man is appointed ruler or supervisor over others he becomes happy not because of his getting chance of serving others but because he thereby is held superior to others or held in great esteem by others.

The great harm or injury that pride has done to mankind is that it has been the greatest cause of conflict and fights between man and man, race and race, country and country. More blood has been shed due to pride than due to any other cause. Many blood shed wars

not have taken place if persons concerned could have shed their false pride. It has been the cause of many unnecessary disputes. Pride is the greatest hinderance in keeping peace in the world.

A proud person can not acquire higher knowledge or achieve higher objectives. Unless a man realises that he knows nothing and he is insignificant he can not get higher knowledge and higher objectives. Unless one casts off his pride he can not serve the needy and helpless and he can not devote himself to a noble cause.

Pride and God can not remain together. Where there is pride there is no God and where there is God there is no pride. Man of pride looks downwards, so how he can see God who is far above him and is far far mightier than him. Unless man reduces himself to a particle of dust or to a zero how he can imagine God who is millionfold greater than him. With the slightest glimpse of God pride vanishes just as a drop of dew vanishes at the rise of the sun.

—

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unnecessary disputes. Pride is the greatest hindrance
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a particle of dust or to a zero how he can imagine God
who is infinitely greater than him. With the slightest
allusion of God's power vanished is just as a drop of dew
vanishes at the rise of the sun.

DISCUSSION

मतिमत्सु मूर्खमित्रगुरु वल्लभेषु विवादो न कर्तव्यः ।

- वाणक्य सूत्र 352

One should not enter into any discussion with those who are very wise who are fools, who are friends, who are our teachers, and who are our dear and near ones.

ॐ

The greatest virtue of a minor is to have respect to his elders. He should see to it that he does not enter into discussion with his superiors. He is to obey and not to oppose them. Even if he considers he is correct and justified in his protest he should yield to them. Truth is too great to need his advocacy. He should abide by the great rule that a minor should have all honour and respect for his elders. This rule should never be transgressed. To a minor obedience is the greatest rule or dharma and insolence is the greatest sin. So he should not oppose his elders. By observing this rule a minor lives long, acquires^s learning and grows strong in body and mind.

94

RENUNCIATION

त्यागः स्नेहस्य यस्त्यागो विषयाणां तथैव च ।

रागद्वेष प्रहीणस्य त्यागो भवति नान्यथा ॥

- शान्तिपर्व 162/17

Casting off of worldly attachments and also of sense objects is called renunciation. This state of equilibrium can be achieved by forsaking all likes and dislikes or fascinations and aversions.

प्रापणात्सर्वकामानां परित्यागो विशिष्यते ।

- मनु 2.95

To renounce all worldly possessions is better than to possess them all.

नास्ति त्यागसमं सुखम् ।

- शान्तिपर्व 329.6

There is no happiness equal to that of renunciation.

NOTIFICATION

1. In the first part of the paper, it is stated that the state of
II. In the second part, it is stated that the state of
- The third part -

Getting rid of worldly attachments and also of
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1. In the first part of the paper, it is stated that
- The second part -

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than to possess them all.

1. In the first part of the paper, it is stated that
- The third part -

There is no happiness equal to that of renun-
ciation.

RENUNCIATION

Real knowledge or wisdom is that in which no delusion, no doubt remains in the mind of man and which satisfies his quest for truth for ever.

But who is fit or qualified to find real knowledge. A man steeped in the world, revelling in physical life and seeking power, pelf, fame, name etc. cannot find it. A man who identifies him with the notself can not find it. Unless a man cuts himself from his notself or raises himself from his physical level or cuts asunder the worldly desires which chain him to his lowerself and starts living in his spiritual self he can not find real knowledge. In order to see reality one has to renounce all that unites one with the ~~mundane~~ mundane things and seek solace and happiness in his spiritual self. He alone gets peace and happiness who keeps his individual self merged in the universal self that is God who is the source of all real knowledge and real happiness.

As a man after achieving a higher status gives up his lower one or as a man after getting a greater dwelling relinquishes his lesser one even so when a man has started living in his higher self he ceases to ~~ix~~ live in his lowerself. He who has started living in his higher self, is not side tracked by his physical impulses or allurements or attractions and thus he never returns to his earthly self.

KNOWLEDGE

Real knowledge of wisdom is that in which no delusion, no doubt remains in the mind of man and which satisfies his quest for truth for ever.

But who is fit or qualified to find real knowledge? A man steeped in the world, reveling in physical life and seeking power, gold, fame, name etc., cannot find it. A man who identifies him with the material world cannot find it. Unless a man cuts himself from his material or material himself from his physical level or cuts himself from the worldly desires which chain him to the material and starts living in his spiritual self he can not find real knowledge. In order to see reality one has to renounce all that unites one with the mundane mundane things and seek solace and happiness in his spiritual self. He alone gets peace and happiness who keeps his individual self merged in the universal self that is God who is the source of all real knowledge and real happiness.

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For him, now, worldly achievements, valuable possessions, luxuries, pleasures, health, wealth, learning, positions etc. appear to be a passing show, magic of a magician. All the objects which the worldly men aspire for seem to him as the pieces of clouds floating in the sky and vanishing instantly. He sees ^tother futility of all worldly aggrandisement.

A renunciate discards all possessions, reducing his physical needs to the minimum. He takes that much which is barely essential to keep his body and soul together and to protect him from the vagaries of the weather. Throughout his waking period he keeps him in union with God.

The three words, renunciation (tyaga) , detachment (Vairagya) and meditation (Dhyana) are his watch words. These three ~~3~~ ³ mottos do not slip from his mind. He considers his body as his outer covering just like a shell of any oyster or like slough of a snake. As his renunciation or self^{less}ness and his selfsurrender to God grows more and more complete though living in the body like us he becomes bodiless and thus he becomes immortal. Such a man is said to have achieved Nirvan, while living as a ordinary man.

There are three more words which are dear and adorable to him. They are compassion (Karuna), Universal love (Vishwa Prem) and service (Seva), He is moved by the misery and wretchedness with which people suffer around him so he tries to ameliorate them as much as he can.

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There are three more words which are dear and adorable to him. They are compassion (Karuna), Universal love (Vishva Prem) and service (Seva). He is moved by the misery and wretchedness with which people are around him so he tries to ameliorate them as much as he can.

A wise man knows that tomorrow or day after or a year after he will have to leave this world unexpectedly and involuntarily and all his possessions will be snatched from him. Then why he should not leave all his possessions voluntarily long before the summons of death come to him. If a goat knows that tomorrow she is going to be sacrificed and if she is fed on the best of food can she relish it, so a wise man takes to renunciation or sannyas in the latter part of his life.

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THIRD CHAPTER

S O C I A L V I R T U E S

- * Universal Love
- * Service.
- * ^{EVIL} Return, but with goodness
- * Reciprocal behaviour
- * Forgiveness
- * Nonviolence
- * Sweetness of speech
- * Charity
- * Hospitality
- * The student code
- * Family Ethicks

THE CHARTER

SOCIAL VIRTUES

| | |
|----------------------|---|
| Universal love | * |
| Service | * |
| Return for goodness | * |
| Reciprocal behaviour | * |
| Forgiveness | * |
| Nonviolence | * |
| Sweetness of speech | * |
| Charity | * |
| Hospitality | * |
| The student code | * |
| Family Ethics | * |

UNIVERSAL LOVE

(1)

मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे,
मित्रस्य चक्षुषा समीक्षामहे ।

ॐ यजुर्वेद 36-18.

Let all look upon me with the eye of a friend. May I
look upon all beings with the eye of a friend. May
we all look upon one another with the eye of a friend.

प्रियं सर्वस्य पश्यत उत शूद्रे उत आर्ये ।

- अथर्ववेद 19.62.1

Have good will for all, for the Shudra and the Arya
alike.

अयं निजः परो वेति गणना लघु चेतसाम् ।
उदार चरितानान्तु वसुधैव कुटुम्बकम् ॥

- योगवाशिष्ठ 5.18.61
तथा पंचतन्त्र -5

"Is he of my tribe or is he a stranger" such consi-
deration is of the narrow minded. But to the generous
the whole world is but one family.

OR

"Small souls inquire, belongs this man
To our own race or sect or clan?
But larger hearted men embrace
As brothers all human race.

UNIVERSITY

(1)

प्रमाणे तसेच त्यांच्या मते त्यांच्या
प्रमाणे तसेच त्यांच्या मते त्यांच्या
प्रमाणे तसेच त्यांच्या मते त्यांच्या

३६-३६

Let all look upon me with the eye of a friend. Let
all look upon me with the eye of a friend. Let
all look upon me with the eye of a friend.

प्रमाणे तसेच त्यांच्या मते त्यांच्या

३६-३६

Have good will for all, for the pleasure and the love
of all.

प्रमाणे तसेच त्यांच्या मते त्यांच्या
प्रमाणे तसेच त्यांच्या मते त्यांच्या

३६-३६
३६-३६

"He is of my tribe or is he a stranger?" such a
distinction is of the narrow minded. But in the
whole world is but one family.

३६

मानव जाती एक आहे, बेलास ही मान
तो सर्व मानव एक आहेत
तो सर्व मानव एक आहेत
तो सर्व मानव एक आहेत

यदा न कुस्ते भावं सर्वभूतेष्व मंगलम् ।
समदृष्टेस्तदा पुंसः सर्वाः सुखमया दिशः ॥

- भागवत, 9.19.15

For one who has ill will for none and good will for all there is happiness all around.

(The law is, that we attract as we give)

एकत्वे विद्यमानस्य सर्वगस्य किलात्मनः ।
अयं बन्धुः परश्चायमित्यसौ कलनाकुतः ॥

- योगवासिष्ठ 5.20.4

How can the thought that some one is one's brother and another is not, hold good, when there is but one and the same divine spirit present in all of us.

(L O V E)

(2)

सुसुखं वत जीवाम वेरिनेसु अवेरिनो ।
वेरिनेसु मनुस्सेसु विहरमम अवेरिनणे ॥

- धम्मपद, 197

Free from hatred how happy we live even among those who hate us : In the midst of enemies, we live happily without anything of hatred.

अक्कोच्छि मं अवधिमं अजिनिमं अहासिमे ।
येव तं उपनह्यन्ति वेरं तेसं न सम्मति ।
| आक्रोशीत् मां, अवधीत् मां, अजेषीत् मां अहाषीत् मे, ये च तत् ।
| उपनह्यन्ति तेषां वेरं न शाम्यति । - संस्कृत अनुवाद ।

अक्कोच्छि मं अवधिमं अजिनिमं अहासिमे ।
येव तं न उपनह्यन्ति वेरं तेसं न सम्मति ।
| आक्रोशीत् मां अवधीत् मां अजेषीत् मां अहाषीत् मे ये च तत् ।
| उपनह्यन्ति वेरं तेषां न शाम्यति । संस्कृत अनुवाद

- धम्मपद, 3.4

॥ अथ हिन्दु धर्मः ॥
॥ अथ हिन्दु धर्मः ॥

— अथ, ११.१२

For one who has all will for none, no good will for
all there is happiness all around.
(The law is, that we attract as we give)

॥ अथ हिन्दु धर्मः ॥
॥ अथ हिन्दु धर्मः ॥

— अथ, ११.१२

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and another is not, hold good, when there is but one
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(१ ० १)

(२)

॥ अथ हिन्दु धर्मः ॥
॥ अथ हिन्दु धर्मः ॥

— अथ, ११

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who hate us : In the midst of enemies, we live
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॥ अथ हिन्दु धर्मः ॥

॥ अथ हिन्दु धर्मः ॥
॥ अथ हिन्दु धर्मः ॥

॥ अथ हिन्दु धर्मः ॥
॥ अथ हिन्दु धर्मः ॥

— अथ, ११

"He abused me, he beat me, he vaquished me, he robbed me" - those who think in this vein can never pacify their wrath.

But those who deny refuge to such thoughts as "he abused me, he heat me, he vaquished me, he robbed me" - is able to calm down their wrath.

तिण दो सानि खेत्तानिह, दोस दोसा अयं पजा ।

- धम्मपद 357

As weeds are a bane to the fields even so malice is a bane to mankind.

(3)

Thou have learned that they were told, "Love your neighbour, hate your enemy", But what I tell you is this: Love your enemies and pray for your persecutors, only so you can be children of your heavenly father, who makes his sun rise on good and bad alike, and sends his rain on the honest and dishonest. If you love only those who love you what reward can you expect? Surely tax gatherers do as much as that. You must therefore be all goodness, just your heavenly father is all good.

- Mathew 5.

Love your neighbour as yourself.

- Mathew 19/22

This is my commandment: Love one another, as I have loved you there is no greater love than this that a man should lay down his life for his friends.

- John. 15

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Love cannot wrong a neighbour, therefore the whole law is summed up in love.

-The first letter of Paul to the Romans. P.13

A man may say "I am in the light, but if he hates his brother he is still in the dark. Only the man who loves his brother dwells in light, There is nothing to make him stumble. But one who hates his brother is in darkness, he dwells in the dark and has no idea where he is going, because the darkness has made him blind.

-1st letter of John. 2

If a man has enough to live on and yet when he sees his brother in need shuts up his heart against him, how can it be said that the divine love dwells in him. Love must not be a matter of words or talks, it must be genuine and / show itself in action.

-1st letter of John.3

Dear friends! let us love one another because love is from God. Every one who loves is a child of God, but the unloving know nothing of God. For God is love.

-1st letter of John. 4

God is love, he who dwells in love is dwelling in God, and God in him. There is no room for fear in love, perfect love banishes fear. If a man says, "I love God", while hating his brother, he is liar. He who loves God must also love his brother.

-1st letter of John. 4

Love cannot wrong a neighbour, therefore the

whole law is summed up in love.

—The first letter of Paul to the
Romans, 13.

A man may say "I am in the light," but if he
hates his brother he is still in the dark. Only the
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nothing to make him stumble. But one who hates his
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has no idea where he is going, because the darkness
has made him blind.

—1st letter of John, 1.

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—1st letter of John, 3.

Dear friends! let us love one another because
love is from God. Every one who loves is a child of
God, but the unloving know nothing of God. For God
is love.

—1st letter of John, 4.

God is love, he who dwells in love is dwelling
in God, and God in him. There is no room for fear in
love, perfect love banishes fear. It is a new name,
"I love God," while hating his brother, he is lying.
He who loves God must also love his brother.

—1st letter of John, 4.

There are three things that last for ever,
faith hope and love, but the greatest of them all
is love. Put love first.

- Corinthian -13

Let all you do, be done in love.

- Corinthians-14

Listen my brothers, to the message which the
most high sends you from heaven, by means of the
least of His servants. Love all, both your neigh-
bours and those from whom you suffer anything. The
former are manifestly your friends. the latter are
by no means your enemies. Those who love you, who
serve you, who give you food and clothing, do good
indeed to your bodies, but those who persecute you
who are angry with you, who injure you, do much
more to your souls. All men are therefore your
friends, and no one is to be called your enemy,
all are your benefactors and no one does you harm.
You have no enemys except yourselves.

-St.Francis of Assisi.

(4)

Show love and kindness unto parents and unto
near kindred, and orphans, and the needy, and unto
the neighbour who is of kin unto you and the neigh-
bour who is not of kin, and the fellow traveller and
way farer and the slaves whom your right hands possess.
Allah loveth not such as are proud and hoastful.

- Quran 4-36.

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There are three things that last for ever,
 faith, hope and love, but the greatest of them all
 is love. But love first.

— Corinthians 13:13

Not all you do, is done in love.

— Colossians 3:14

Master my brothers, to the message which the
 Holy Spirit sends you from heaven, by means of the
 least of his servants. Love all, both your neigh-
 bours and those from whom you differ. The
 former are called by your friends, the latter are
 by no means yet called. Those who love you, who
 serve you, who give you food and clothing, do good
 indeed to your bodies, but these are carnal things
 who are angry with you, who hate you, do much
 more to your souls. All men are therefore your
 friends, and no one is to be called your enemy.
 All are your benefactors and no one does you harm.
 You have no enemies except yourselves.

— St. Francis of Assisi

Show love and kindness unto parents and unto
 next kindred, and orphans, and the needy, and unto
 the neighbour who is of kin unto you and the neigh-
 bour who is not of kin, and the fellow traveller and
 the stranger and the slave who have your right hands need.
 All these love is to be shown and helpful.

— Ephesians 5:29

Do you love your creator ? Love your fellow beings first .

- A saying of the Prophet.
Glimpses of World Religions P.202
and from a Collection of Dr.M.Hafiz Syed.

Islam consisteth in ... extending sympathy to his creatures.

- A saying of the Prophet.
M.M.Mohammad Ali in the Islam and the Prophet of Islam, P.63.

Allah will say on the day of judgment where are those who loved one another? I will give them refuge in my shelter.

- A saying of the Prophet, Ishtioque Hussain Qureshi, M.A.Studies in the Quran. P.123.

That person is not perfect Muslim who eateth his fill and leaveth his neighbour hungry.

- A saying of the Prophet,
Ext.from Holy Quran by A.Allahdin,P.179

Some one asked the Prophet, "Pray to God against the Idolators and curse them? The Prophet replied, "I have been sent to show mercy to the mankind and have not been sent to curse.

- Ex. from Holy Quran, By.A.Allahdin,P.185

Do you love your master? Love your fellow

being first.

- A saying of the prophet.
Glimpses of world religions p. 122
and their collection of W.H. Miller
Oxford.

Islam consists in ... extending sympathy to

his creature.

- A saying of the prophet.
... Mohammed Ali in the Islam and
the prophet of Islam, p. 10.

Allah will say on the day of judgment where

are those who loved one another? I will give them

rewards in my pleasure.

- A saying of the prophet, Ishmael
Arabic text, M.A. Students in the
East, p. 122.

That person is not perfect Muslim who hates

his till and leaves his neighbour hungry.

- A saying of the prophet.
... from help given by A. Allah, p. 122.

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the idolaters and curse them?" The prophet replied,

"I have been sent to show mercy to the mankind and

have not been sent to curse.

- ... from help given by A. Allah, p. 122.

(5)

"No Virtue" said the emperor Kuh (2434 B.C.)
is higher than to love all men, and there is no loft-
ier aim in Government than to profit all men.

'Shuking' a book of History edited
by Confucius in Confucianism by
Douglas, P.132 and Gorham's Ethics
of the world Religions, P.54)

"Benevolence is man" was declared by confucius.
Benevolence is defined as "to be one's inmost heart
in kindly sympathy with all things, to love all men,
and to allow no selfish thoughts.

-Ethics of the World Religions
by Charles. T. Gorham, P.49.

(6)

Where love is, there God is also.

-Satyagrah in South Africa.
Gandhiji, Page-360.

Love never claims, it ever gives. Love suffers,
never resents, never revenges itself.

- Young India, July 9, 1925.

We must go on widening the circle of our love
till it embraces the whole world.

- Young India, June 2, 1929.

"The Vindictive" said the speaker (1894, p. 10).
is higher than to love all men, and there is no loft-
ier aim in government than to protect all men.

Thinking of a book of history edited
by G. L. G. in continuation of
Lancelotti, 1. 122 and G. L. G. Lancelotti
of the world religions, 1. 122.

"The Vindictive" said the speaker (1894, p. 10).
Reverence is believed to be one's highest point
in kindly sympathy with all things, to love all men,
and to allow no selfish feelings.

-Lancelotti of the world religions
by G. L. G. Lancelotti, 1. 122.

There love is, there God is also.

-Lancelotti of the world religions
G. L. G. Lancelotti, 1. 122.

Love never creates, it ever gives. Love suffers,
never resents, never repays itself.

-Lancelotti of the world religions
G. L. G. Lancelotti, 1. 122.

We must go on widening the circle of our love
till it embraces the whole world.

-Lancelotti of the world religions
G. L. G. Lancelotti, 1. 122.

When Mir Alam threatened him with dire consequences Gandhi replied, "Death is the appointed end of all life. To die by the hand of a brother, rather than by disease, cannot be a matter of sorrow. And if, even in such a case, I am free from the thought of anger or hatred against my assailant, I know it will redound to my eternal welfare and even the assailant will later on realize my perfect innocence.

- Louis Fischer's - Life of Gandhi
Chapt. 8.

How would you meet the atombomb ? was the question put to Gandhijee, and he replied, "I will not go into the shelter, I will come out into the open and let the pilot see I have not a trace of evil against him. The pilot will not see our faces from his height. But the longing in our heart - that he will not come to harm - would reach up to him and his eyes would be opened.

- A well known saying of Gandhiji.

When this man approached him with this
 great candid reply, "Doubt is the epidemic and of all
 life, is due by the hand of a brother, rather than by
 disease, cannot be a matter of error. And if, even
 in such a case, I am free from the shadow of error or
 hatred against my assistant, I know it will redound
 to my eternal welfare and even the assistant will later
 on realize my perfect innocence.

- Louis Fischer's - Life of Gandhi
 Vol. II, p. 100

My heart, however, was the
 question put to Gandhi, and he replied, "I will
 not go into the matter, I will come out into the
 open and let the police see I have not a trace of evil
 against him. This pilot will not see our faces from
 his height, but the feeling is our best - that he
 will not come to harm - would reach up to him and
 his eyes would be open."

- A well known saying of Gandhi ji.

(xix) LOVE

As the solar system composed of the planets circling round the sun and as the atomic system consisting of electrons whirling round the ^unucleus of the atom are being moved by the power of attraction, even so all the human relationship is sustained by the attracting power of love. Love is the greatest cementing power of mankind. For instance a family consisting of husband, wife and children is held together by the binding power of love. Similarly the close relation between the teacher and disciples, employer and employee and the leader and followers is maintained by the power of love. Love not only binds people together, it also makes the relation sweet.

Love means to give selfless service or be benevolent to others. Man by birth is selfish. Selfishness is an inherent quality of man. Boys and even adults are found to be selfish. Nature has made man selfish perhaps to teach him self preservation. But, as man grows in age, acquires wisdom, and makes some spiritual advancement, he begins doing some selfless service to others. Thus love seems to be a sign of man's evolution. The more selfless one becomes the more evolved one appears to be.

Thus those people are called great who cast off their inherent selfishness and dedicate themselves to some kind of service either in the field of science or art or literature or in the field of social uplift of humanity. They do not work for their own aggrandisement or enrichment. They do so only for the welfare of mankind. They resign all their comforts to provide comforts to others.

(xix) LOVE

As the solar system composed of the planets circling round the sun and as the atomic system consisting of electrons whirling round the nucleus of the atom are being moved by the power of attraction, even so all the human relationship is sustained by the attracting power of love. Love is the greatest controlling power of mankind. For instance a family consisting of husband, wife and children is held together by the binding power of love. Similarly the close relation between the teacher and disciples, employer and employees and the leader and followers is maintained by the power of love. Love not only binds people together, it also makes the relation sweet.

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On the other hand those who have not shed their inherent selfishness and continue to be totally self-centered and continue to remain in the primitive stage of man are more likely to turn to crime, such people add to the number of criminals and are apt to commit brutal acts.

True love is that which looks to the interests of the beloved. As mother becomes utterly oblivious of her interests before the interests of her child and a true lover forgets his comforts before the comforts of his beloved. True love is as precious as pure Gold. Love give^s and makes no demand. Love reduces itself to zero and love survives under the fire of insult and harsh treatment.

Love is a greater power than any weapon. If well wielded it can turn friend even the toughest enemy. There is no opposing force which can not be won by love. Men have been seen to befriend the deadliest snake or to tame the ferocious tiger subdue the savage by using their magic wand of love.

Love bread^s love. He who wants to become lo^{ve}able or to be held in esteem by others he should discard selfishness and extend his love or sympathy to others. He should try to earn, nay to hoard the love of others.

Let people, societies, and races modify their selfishness and make to the path of love. If they show more of love, more of helpfulness and sympathy to each other the happier and peaceful will become the world.

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Let people, societies, and races modify their
 selfishness and make to the path of love. If they show
 more of love, more of helpfulness and sympathy to each
 other the happier and peaceful will become the world.

If one rids himself of all selfishness and becomes completely desireless and ^texpends his love gradually to all humanity nay to all creatures, verily, he becomes one with Brahma.

If one risks himself of all selfishness and
becomes completely disinterested and expends his love
gradually to all humanity, not to all creatures, verily,
he becomes one with Brahman.

S E R V I C E

(1)

तप्यन्ते लोक तापेन साधवः प्रायशो जनाः।

परमाराधनं तद्धि पुरुषस्याखिलात्मनः ॥

-भागवत 8.7.44

Saints feel distressed at the suffering of others and try their utmost to alleviate it, and consider it as the best service to God present in all living beings.

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः।

-भागवत 8.20.7

To give up life is difficult yet saints do so in the service of others.

सेवणं धर्मः परमं गहनं योगिनामप्यगम्यः ।

- पंचतन्त्र

The ideal of service is too high even to be reached by Yogis.

आत्मार्थं जीवलोकेऽस्मिन्कोन जीवति मानवः।

परं परोपकारार्थं यो जिवति स जीवति॥

- प्रसिद्धवाक्य

Every one lives for oneself, however he lives truly who lives for others.

परहित लागि तजहिं जे देही,

सन्तत सन्त प्रसंसहिं ते ही।

- तुलसी

They are glorified even by saints who sacrifice their life for others.

S H A V I T R

(1)

1. : ॥ ॐ नमो भगवते वासुदेवाय ॥

2. : ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

3. : ॥ अथ श्रीभूतार्जुनसंवादे ॥

... at the suffering of others
 and by their moment to relieve it, and so other
 it is the best service to God present in all living
 beings.

1. : ॥ अथ श्रीभूतार्जुनसंवादे ॥

2. : ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

to give up life is difficult, yet saints do so in
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The ideal of service is too high even to be reached
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2. : ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

Every one lives for oneself, however he lives truly
 who lives for others.

1. : ॥ अथ श्रीभूतार्जुनसंवादे ॥

2. : ॥ अथ श्रीकृष्णार्जुनसंवादे ॥

3. : ॥ अथ श्रीभूतार्जुनसंवादे ॥

They are classified even by saints who sacrifice their
 life for others.

(2)

Among you who ever wants to be great must be your servant, and whosoever would be first must be the willing slave of all - like the son of man, he did not come to be served but to serve and to surrender his life as ransom for many.

- Mathew 20.

The greatest among you must be your servant. For who so ever exalts himself will be humbled, and who ever humbles himself will be exalted.

- Mathew 23.

Then he poured water into a basin and began to wash his disciples' feet and to wipe them with a towel he had tied round him.

After washing their feet he sat down, "Do you understand", he asked what I have done for you ? You call me master and Lord, and rightly so for that is what I am. Then if I, your Lord and master, have washed your feet, you also ought to wash one another's feet. I have set you an example. You have to do as I have done for you.

- John. 13.

I have made myself every man's servant.

- Paul to Carinthians.1.

(2)

Among you who ever want to be great must be
your servant, and whoever would be first must be
the willing slave of all - like the son of man, he
did not come to be served but to serve and to surrender
his life as ransom for many.

- Matthew 23.

The greatest among you must be your servant.
For who so ever exalts himself will be humbled, and
who ever humbles himself will be exalted.

- Matthew 23.

Then he poured water into a basin and began
to wash his disciples' feet and to wipe them with a
towel he had tied round him.

After washing their feet he sat down, "Do you
understand," he asked what I have done for you? You
call me Master and Lord, and rightly so, for that is
what I am. Then if I, your Lord and Master, have
washed your feet, you also ought to wash one another's
feet. I have set you an example. You have to do as I
have done for you.

- John 13.

I have made myself every man's servant.
- Paul to Galatians 5.

Then he will say to the righteous ones, you have my father's blessings, come, enter and possess the kingdom that has been ready for you since the world was made.

For when I was hungry, you gave me food, when thirsty, you gave me drink, when I was stranger you took me into your home, when naked you clothed me, when I was ill you came to my hee¹p, when in prison you visited me. The righteous will reply, Lord! when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison and came to visit you". And he will answer, "I tell you this, anything you did for one of my brothers here however humble, you did for me".

- Mathew 25.

Jesus said, "A certain man went down from Jarusalum to Jaricho and fell among thieves, which stripped him of his rai¹ment, and wounded him and departed leaving him half dead. And by chance there came down a certain priest that way and when he saw him, he passed by on the other side. And likewise a lavite came looked him, and passed by on the other side.

But a Samaritan came where he was, and when he saw him, he had compassion on him. He went to him and bound up his wounds, pouring in oil and wine, and set him on his back and brought him to an inn, and took care of him.

Then he will say to the righteous ones, "You

have my father's blessings, come, enter and possess

the kingdom that has been ready for you a long time

world was made.

For when I was hungry, you gave me food, when

thirsty, you gave me drink, when I was stranger, you

took me into your house, when naked you clothed me,

when I was ill, you came to me, when in prison,

you visited me. The righteous will reply, Lord, when

was I hungry, and you gave me food, or thirsty,

and you gave me drink, or stranger, and you took me home, or

naked, and you clothed me, when did we see you in need, or

in prison, and came to visit me? And he will answer,

"I tell you, when you did for one of my

brethren here, you did for me."

Matthew 25.

Jesus said, "A certain man went down into

the country to sow seed, and fell among thieves, which

stripped him of his garment, and wounded him, and

departed leaving him half dead. And by chance there

came down a certain priest that way, and when he saw

him, he passed by on the other side. And likewise a

Levite came along, and when he saw him, he passed by on the other

side.

But a Samaritan came where he was, and when

he saw him, he had compassion on him. He went to him,

and bound up his wounds, pouring in oil and wine, and

set him on his own beast, and brought him to an inn, and

took care of him.

And on the morrow when he departed he took out two pieces of a coin and gave them to the host, and said unto him. Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. Which now of three thinkest thou, was neighbour unto him that fell among the thieves. And he said, "He that showed mercy on him. Then said Jesus unto him "Go and do thou like ⁱ ^e _{was},"

- Luke. 10

(3)

Ah woe unto worshippers who would be seen at worship yet refuse small kindness to their neighbours.

- Quran 107/4-7.

The best among men is he from whom good accureth to His creatures.

- Islam and the Prophet of Islam
by M.M.Muhammad Ali , P.64
Glimpses of World Religions, P.202
'A Saying of the Prophet.'

(4)

A great man has four qualities, none of which have I yet attained completely.

The first is he serves his father as he would require his son to serve him, secondly he serves his master as he would require his servant to serve him, thirdly to serve his elder brother as he would require his younger brother to serve him, and fourthly to offer to his friends what he requires of them.

- Confucius, Chung Yung, 13-4, Douglas,
P.103, Gorham's World Religions, P.48
Glimpses of World Religions, P.233.

and on the morrow when he departed he took
one two pieces of a coin and gave them to the host,
and said unto him, "Take care of this, and whatsoever
shall befall me, when I come again, I will repay
thee. Which now of three thickest thou, was nearest
unto me? that I tell thee, the thickest. And he said,
"Thou hast showed mercy on me. Then said Jesus unto
him, "So will he that like thee."

-- Luke 14

(2)

And the same day he said unto his disciples, "Who would be
great among you shall be your servant. And who would be
first among you shall be last. And who would be
last shall be first."

-- Luke 14

The best among men is he that shows good
service to his brethren.

-- James and the brother of Jesus
by J. J. Buchanan A.D. 1855
Lectures of Jesus' Religion, 1855
A history of the Gospel.

(3)

A great man has four qualities, none of which
have I yet attained completely.
The first is to serve his father as he would
serve his son to serve him, secondly he serves his
master as he would receive his servant to serve him,
thirdly to serve his older brother as he would receive
his younger brother to serve him, and fourthly to offer
to his friends what he receives of them.

A desciple asked "O venerable, Master! how can I serve the Gods ? He replied, "You do not know how to serve man, yet how can you ask about serving Gods".

- A famous saying of Confucius.

(5)

You will come unto my friendship by helping your poor fellowmen who live righteously and with good mind.

- Yasna, 34.5

Happiness comes to him to seeks the happiness of others.

- Yasna, 43.1

(6)

Your ambition should be to wipe every tear from every eye.

- A famous saying of Gandhiji.

A disciple asked "Venerable, what is the
way to serve the Guru? He replied, "You do not know
how to serve me, yet how can I tell you about serving
Guru?"

- A famous saying of Confucius

(7)

You will come into my friendship by helping
your poor fellowmen who live in poverty and with
meekness.

- Jesus, Mt. 23

Happiness comes to him who seeks the happiness
of others.

- Jesus, Mt. 23

(8)

Your ambition should be to give every man
from every eye.

- A famous saying of Gandhi

(xx) SERVICE

Happiness comes to him who is satisfied with his life. But satisfaction comes to him who has made some solid contribution to the advancement or progress of his family or an institution or a branch of science or art or literature. In other words he who has served a good cause or has made a contribution to the welfare of human society, feels a certain satisfaction. He who has served the people ~~at~~ at large in some way or other feels that he has spent his life usefully, and such a life gives a sense of fulfilment which generates happiness. A man who has helped a person in his distress or illness and saved him from a danger feels a certain contentment. verily, perfection of human life comes to him who feels much for others and little for him.

Service seems to be the law of nature. The sun serves by giving life to all fauna flora and all types of living beings. Similarly earth provides man with innumerable blessings. Tree^s vegetables herbs all give man food and drugs. Man who is served by nature is expected to serve other human beings. A man really becomes entitled to eat and be merry when he has helped others to eat and be merry. He who eats without giving or doing some service to others is a thief says the lord. Hence every Hindu gives a portion of his food to others before he takes it. Every individual is being served by society in different ways so he also ought to do some service to it. The ideal of socialism is that

(xx) 3 1 1 1 1 1

Happiness comes to him who is satisfied with his life. But satisfaction comes to him who has made some solid contribution to the advancement or progress of his family or an institution or a branch of knowledge or art or literature. In other words he who has given a good service has made a contribution to the welfare of human society. There is a certain satisfaction in the service which he gives to his fellow-men in some way or other. He feels that he has spent his life usefully, and such a life gives a sense of fulfillment which generates happiness. A man who has helped a person in his distress or illness and saved him from a danger feels a certain contentment. Verily, perfection of human life comes to him who feels much for others and less for him.

Service comes to be the law of nature. The sun serves by giving life to all fauna, flora and all types of living beings. Similarly earth provides man with innumerable blessings. These vegetable foods all give man food and drink. Man has to serve by return as he is expected to serve other human beings. A man really becomes entitled to eat and be merry when he has helped others to eat and be merry. He who eats without giving or doing some service to others is a thankless slave. Hence every Hindu lives a portion of his food to others before he takes it. Every individual is given a service by society in different ways so that each one of us may feel that the ideal of socialism is not

the mind of men and women practising different professions or transacting various types of business or doing labour should be service oriented. The desire of remuneration should be secondary to this aim. Social minded is he who is intent on giving not on taking and he who gives more than he takes in re^{up}tn.

Except persons living in lanatic asylums who only take and give nothing or the people of criminal c~~ix~~ class who only take an in addition inflict injuries on others and thus render themselves unsocial and out laws, all others are expected to do some service to the society to w^{h ch} they belong.

Service, infact, gives more pleasure to him who does an act of service than to him who is served.

The mind of men and women practicing different professions or transacting various types of business or doing labour should be service oriented. The desire of remuneration should be secondary to this aim. Social minded is he who is intent on giving not on taking and he who gives more than he takes is really.

People persons living in Innate system who only take and give nothing or the people of criminal class who only take an addition without giving to others and thus render themselves unsocial and out law, and others are expected to do some service to the society to which they belong.

Service, fruct, gives more pleasure to him who does an act of service than to him who is served.

RETURN EVIL WITH GOODNESS

न पापे प्रति पापः स्यात्साधुरेव सदा भवेत् ।

- वनपर्व 206.44

Do not be spiteful to him who is spiteful to you.
you should be all goodness to him.

न चापि वैरं वैरेण केशव व्युपशाम्यति ।

- प्रसिद्धवाक्य

Malice met with malice never brings pacification.

अक्रोधेन जयेत् क्रोधमसाधुं साधुना जयेत् ।

जयेत्कदर्यं दानेन जयेत्सत्येन वानृतम् ॥ - शान्तिपर्व

Conquer anger with forbearance,^v evil with goodness,
miserliness with charity and falsehood with truth.

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।

अपकारिषु यः साधुः स साधुः सद्भिः सच्यते ॥

- प्रसिद्धवाक्य

If a man does good to him who does good to him
what credit is that to him. Really good is he who
return^s good to one who is spiteful to him.

(2)

न हि वैरेण वैरानि सम्मन्तीध कृदाचन

अवैरेण च सम्मन्ति एस धम्मो सनन्तनो ।

- धम्मपद. 5.

Hatred never ceases by hatred, hatred ceases by love,

This is the law eternal.

अक्रोधेन जिने कोधं असाधुं साधुना जिने ।

जिने कदरियं दानेन सच्चे नालिक वादिनं ।

- धम्मपद

Conquer anger by love, evil by good, miserliness by
liberality and falsehood by truth.

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RETURN WITH GOODNESS

I am the first to return to you
- 100-100 -

Do not be satisfied to him who is satisfied to you
You must be all goodness to him.

I am the first to return to you
- 100-100 -

Return to him who never returns to you.

I am the first to return to you
- 100-100 -

Conquer with goodness, with goodness
and with goodness and goodness with truth.

I am the first to return to you
- 100-100 -

If a man does good to him who does good to him
what reward is that to him? Really good is he who
returns good to one who is satisfied to him.

I am the first to return to you
- 100-100 -

Return to him who never returns to you.

I am the first to return to you
- 100-100 -

Return to him who never returns to you.

Conquer with goodness, with goodness
and with goodness and goodness with truth.

(3)

You have learned that ~~why~~ they were told, "An eye for an eye and a tooth for a tooth". But what I tell you is this. Do not set yourself against the man who wrongs you. If some one slaps you on the right cheek, turn and offer him your left. If a man wants to sue you for your shirt, let him have your coat as well. If a man in authority makes you go one mile, go with him two.

- Mathew. 5

Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you spitefully.

- Luke. 6

If you love only those who love you, what credit is that to you? Even sinners love those who love them. If you do good only to those who do good to you, what credit is that to you? Even sinners do as much, And if you lend only where you expect to be repaid, what credit is that to you? Even sinners lend to each other if they are repaid in full. But you must love your enemies and do good and lend without expecting any return, and you will have a rich reward, You will be sons of the most high, because he himself is kind to the ungrateful and wicked. Be compassionate as your father is compassionate.

- Luke . 6

You have learned that they were told,

"an eye for an eye and a tooth for a tooth", and

what I tell you is this, do not set yourself against

the man who wrongs you. If some one elaps you on

the right cheek, turn and offer him your left. If a

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must love your enemies and do good and lend without

expecting any return, and you will have a rich reward,

for will be sons of the most high, because he himself

is kind to the ungrateful and wicked. Repay therefore

as your Father in heaven.

Luke. 6

Do not repay wrong with wrong or abuse with abuse, on the contrary, retaliate with blessings, for the blessing is the inheritance to which you yourselves have been called.

- Peter. 3

Call down blessings on your persecutors, blessings not curses. Never pay back evil for evil. Do not seek revenge, but leave a place for divine retribution, for there is text which reads, justice, is mine, says the Lord, I will repay. But there is an other text, If your enemy is hungry feed him. if he is thirsty give him drink, by that you will heap live coal on his head. Do not let evil conquer you, but use good to defeat evil.

-1st Letter of Paul to the Romans.12

(4)

The good deed and evil deed are not alike. Repel the evil deed with one which is better. Then Lo : he between whom and thee there was enmity will become as though he was a bosom friend.

- Qu. 41-34

Repel evil with that which is better. And say, My Lord! I seek refuge in thee from suggestions of the evil ones.

- Qu. 29-96

Do not repay wrong with wrong of course, but
show, on the contrary, kindness with kindness,
for the blessing is the inheritance to which you
yourselves have been called.

— Peter. 3

Call down blessing on your persecutors,
blessing not curses. Never pay back evil for evil.
To not seek revenge, but leave a place for doing
retribution, for there is text which reads, Justice,
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an other text, if your enemy is hungry feed him, if
he is thirsty give him drink, by that you will heap
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but use good to defeat evil.

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— Cu. 41-34

Nepel evil with that which is better. And one
my lord! I seek refuge in thee from suggestion of the
evil ones.

— Cu. 29-26

I found this inserted on the belt of the Prophet's sword, "Forgive him who wrongs thee. Join him who cuts thee, do good to him who does evil to thee. and speak the truth although it may be against thyself."

-Collections of the Prophet's Sayings
By Dr. M.Hafiz Syed.

Do not say that if people do good to us we will do good to them and if they oppress us we will oppress them, but determine that even if you do not receive good from people you will do good to them, and if they oppress you, you will not oppress them.

- Extracts from Holy Quran
by Allahdin, A.
A saying of the Prophet. P.144.

I found this written on the belt of the
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be against thyself."

-Exhortations of the Prophet's Sword
by Mr. H. L. S. S. S.

Do not say that if people do good to us we
will do good to them and if they oppress us we will
oppress them, but determine that even if you do not
receive good from people you will do good to them,
and if they oppress you, you will not oppress them.

-Exhortations from Holy Quran
by Ali Nadwi, A.
A saying of the Prophet. 1.144.

(xxi) TO RETURN EVIL WITH GOODNESS

An animal attacks a person if it is attacked first, if it is unma^olested it never attacks. Now if a man hurts another without any provocation from him or return^s evil with evil or greater evil he is in no way superior to animal. Men generally behave in this way. Such people are neither at peace with themselves nor with others.

But a man who claims to have evolved him in the scale of morality and has raised him above the level of animals does not behave in this way. The first sign of moral advancement in a man is that he no longer remains a man of war, he becomes man of peace. He loves peace not war. He keeps peaceful even in the face of provocation. Peace is human while war is brutish. If such an advanced man is put in a stressful atmosphere he remains cool and he tries to keep others also cool. So such a man hates the tit for tat policy. A man should keep his poise even in the face of gross affront. No doubt a man of strong will power only can achieve this state. Such a man who has attained this higher status will not only pray for the welfare of his opponent but will do some good also when he finds such an opportunity to do good to an enemy, is the best way to change him into a friend. He who habitually does good to all including opponents, naturally keeps the peace of his mind and also enlarges the circle of his friends and admirers. Therefore, even common prudence demands that a man should return evil with goodness.

(XII) TO RETURN EVIL WITH GOODNESS

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RECIPROCAL BEHAVIOUR

न तत्परस्य संदध्यात्पुतिकूलं यदात्मनः ।
स एव संक्षेपतो धर्मः कामादन्यः प्रवर्तते ॥

- अनुशासनपर्व 113.8

Do not do unto others what you would not like others to do unto you. This is the Dharma or virtue in a nutshell. This golden rule is transgressed only due to selfishness.

यदन्यैर्विहितं नैच्छेदात्मनः कर्म पुरुषः ।
न तत्परेषु कुर्वीत जानन्यपिप्रियमात्मनः ॥

- शान्तिपर्व 259.20

Whatever a man dislikes to be done to him, he should abstain from doing the same to others.

श्रूयतां धर्मं सर्वस्वं श्रुत्वा चैवावधार्यताम् ।
आत्मनः पुतिकूलानि परेषां न समाचरेत् ॥

- पंचतन्त्र 3.

'What is contrary to you must not be done to others' this is the entire Dharma or virtue, listen to it, and keep fast to it.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

- श्रीमद्भगवद्गीता, 6.32

He who regards the pleasures and pains of others as he regards his own is the best among Yogis.

सर्वभूतेषु सस्नेहो यथात्मनि तथा परे ।
ईदृशः पुरुषोत्कर्षो देवि देवत्वमश्नुते ॥

- अनुशासनपर्व, 144.58

THE GOLDEN RULE

I : 1. The Golden Rule is the basis of all ethics.
II : 2. It is the principle of reciprocity.
- 3. It is the principle of love.

Do not do unto others what you would not like others
to do unto you. This is the Golden Rule of ethics.
This Golden Rule is the basis of all ethics.
This Golden Rule is the principle of reciprocity.

I : 1. The Golden Rule is the basis of all ethics.
II : 2. It is the principle of reciprocity.
- 3. It is the principle of love.

Whatever is the Golden Rule to be done to him, he should
do the same to others.

I : 1. The Golden Rule is the basis of all ethics.
II : 2. It is the principle of reciprocity.
- 3. It is the principle of love.

What is the Golden Rule to be done to others?
This is the Golden Rule of ethics.
This Golden Rule is the basis of all ethics.

I : 1. The Golden Rule is the basis of all ethics.
II : 2. It is the principle of reciprocity.
- 3. It is the principle of love.

He who regards the pleasures and pains of others as
his own is the best man.

I : 1. The Golden Rule is the basis of all ethics.
II : 2. It is the principle of reciprocity.
- 3. It is the principle of love.

A man who loves all as he loves himself and thus is the noblest among men, has infact, attained, divinity.

आत्मवत्सर्वभूतानि यः पश्यति स पण्डितः ।

- चाणक्यनीतिदर्पण 12.14

He who regards others as himself is the wiseman.

(2)

When asked what is the most excellent Iman the Prophet replied, to keep your tongue employed in repeating the name of God and to do unto all men as you would wish them to have done unto you.

- A saying of the Prophet from Dr.M.Hafiz Syeds, Collection of them and Glimpses of World Religions, P.202.

(3)

Have suffieient self control, even to judge of others in comparison with yourself, and to act towards them as you would wish them to act to you. This is what we may call the doctrine of humanity, and there is anothing beyond this.

- Confucius M.Deshumbert, P.17, Ethics of the Great Religions by Charles T.Gorham, P.50.50.

He who is able to accomplish the following five things on earth is endowed with the virtue of humanity, that is 1. respect for himself and for others, 2. generosity, 3. fidelity or sincerity, 4. diligence in doing good to all men, 5. love of all men.

-Confucius

A man who loves all as he loves himself and thus is
the noblest among men, has respect, attention, dignity.

ATTACHED TO THE 1ST PART OF THE 1ST

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- A saying of the Prophet is in the
Lives, Collection of them and Chinese
of World Religions, I. 122.

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- Confucius in the
Ethics of the Great Religions
by Charles F. Johnson, I. 122, 123.

He who is able to accomplish the following five
things on earth is endowed with the virtue of humanity,
that is to respect for himself and for others, to honor
himself, to liberate himself, to diligence in doing
good to all men, to love all men.

Confucius was once asked if there was one world which might serve as a rule of practice for all one's life. He replied, "Is not reciprocity such a word? What you do not want done to yourself, do not do to others."

-Chung, Yung, 13-4, Douglas, P.103,
Gorhams, P.48, Glimpses of World
Religions, P.233.

(1) Do not do unto others what you think is not good for you.

- Pand Nameh. 1-Adarbad.

(2) उश्ता (इष्टम्) अहनाई यहनाई उश्ता कहनाई चीत्

- Gatha. 43.1

The rule of life which is good for another man can be good for one's ownself.

FORGIVENESS - ENDURANCE

T
अति वदति स्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीति केनचित् ॥

-मनुस्मृति, 6.47

One should put up with others' harsh words, and should not insult them in return. Having assumed this human body one should have malice for none.

क्रुध्यन्तं न प्रतिक्रुध्येत आकृष्टः कुशलं वदेत् ।

-मनुस्मृति 6.48

Do not return anger with anger, bless him who abuses you.

धर्मार्थं हेतोः क्षमते तितिक्षा क्षान्तिरुच्यते ।
लोक संग्रहणार्थं वै सा तु धैर्येण लभ्यते ॥

-शान्तिपर्व 162.16

To suffer for the sake of righteousness or for the acquisition of wealth or in the interests of public service is called forgiveness or endurance. This virtue can be attained with sustained practice.

(2)
किंश्च

(1) अहं नागो व संगामे चाप तो पतितं सरं
अति वाक्यं तितित्विस्सं दुस्सीलोहि बहुज्जनो ~~कस्व~~
दन्तो सेदथो मनुस्सेसु योतिवाक्यं तितित्वस्ति ॥

- धम्मपद 320

Even as an elephant in the battle field endures the arrows shot from the bow, so shall I calmly bear all abusive language, because the world abounds with evil people.

(2) अक्कोसं वधबन्धं अदुदोयो तितित्वस्ति ।
खन्ति बलं बलानीकं तमहं ब्रूमि ब्राह्मणं ॥

101

FORGIVENESS - A DUTY

THE GREATEST OF THESE IS THE
DUTY OF FORGIVENESS
- 101 -

One should not go up with others' harsh words, and
should not dwell on them in his mind. Having assumed this
human duty one should have relief for none.

THE GREATEST OF THESE IS THE
DUTY OF FORGIVENESS
- 102 -

Do not return anger with anger, blame him who
abuses you.

THE GREATEST OF THESE IS THE
DUTY OF FORGIVENESS
- 103 -

To enter for the sake of righteousness or for
the reputation of a man or in the interests of public
service is called forgiveness of endurance. This virtue
can be attained with sustained practice.

(2)

THE GREATEST OF THESE IS THE
DUTY OF FORGIVENESS
- 104 -

Even as an elephant in the battle field charges
the arrows shot from the bow, so shall I calmly bear
all abusive language, because the world abounds with
evil people.

He who is self controlled and puts up with harsh words is really noble.

अककोसं वधवन्धवं अदुदोयो तितिक्रयति ।

खन्ति बलं बलानीकं तमहं ब्रूमि ब्राह्मण ॥

- धम्मपद 399

Him I call a Brahmin who is innocent in mind, and patiently bears all abuse, confinement and even beating and holds patience as his only arm in defence.

स च नेरेसि अतानं कसो उपहतो यथा ।

एस पत्तोसि निव्वाणं सारम्भोतेन विजति ॥

- धम्मपद 134

If inspite of receiving beating, like a broken gong, one has learnt to remain silent, he has attained the stage of Nirban, for there is no trace of anger within him.

Cleanse your heart of malice, and cherish no hatred, not even against your enemies but embrace all living beings with kindness.

- The ninth Commendment of Buddhism.
Gospel of Buddha - Paul Carus, P.106.

तस्मातिह पाग्गुन । तव चेपिकोचि सम्मुखा तासं भिक्खुनीनं
पाणिना पहारं ददेय्यु, लेड्डुना पहारं ददेय्य फण्डेन पहारं ददेय्य
सत्थेन पहारे ददेय्य, तत्रापित्वं फग्गुन । ये गेहसिता छन्दा ये गेहसिता
वित्ता ते पजहेय्यासि । तत्रापिते फग्गुन । एवं सिक्खितव्वं नमेचित्तं
विपरिणतं भविस्सति । न चापि पापिनं वाचं निच्छारेस्सामि । हिता-
नुकम्पे च विहरिस्सामि । मेत्त चित्तो न दोसन्त रोति । एवं हि
फग्गुन । सिक्खितव्वं । कालेन वा अकालेन वा भूतेन वा अभूतेन वा
सण्हेनवा । फस्सेनवा, अत्थ सहितेन अनत्थ सहितेन वा, मेत्तचित्ता,
वा दोसन्त रावा । तत्रापिवा एवं सिक्खितव्वं । न वेवनोचित्तं विपरि-
णतं भविस्सति । न पापिकं वाचं निच्छारेस्सामी । हिनुकम्पे च विहरि-
स्साममेत्तचित्तानदोसन्तरा तं च पुग्गल मेत्ता सह गतेन चेतसा परित्वा
विहरिस्साम ।

- मज्झिमनिकाय कक्कूपम सुत्त

If any one abuses you to your face or if any one strikes you with fist or hurle clods of earth at you or if any one beats you with a stick or gives you a blow with a weapon, even then you should not get provoked. You should not abuse him in return. On the contrary the sentiments of compassion of firendliness should sway your mind.

You see, someone calls on you at an opportune time and some one at an inopportune time, some one speaks to you properly and someone harshly, someone is beneficial to you and someone is otherwise, someone speaks in a friendly way, and someone maliciously, on all these occasions you should resolve, that you will not be affected adversely. You will cultivate the habit of showering your love over the whole world constantly, including the person who has abused you or treated you harshly.

--

A man learning that the Buddha observed the great principle of love, which commends good for evil, came and abused him. The Buddha asked him, saying - Son, if a man declined to accept a present made to him, to whom would it belong? And he answered, "In that case it would belong to the man who offered it." The Lord replied, "I decline to accept your gift of objectionable words, keep them to yourself."

The Buddha continued, 'If you look up and spit at heaven, the spittle spoils not the heaven, and comes back, and defiles your own person. If you ^fbring dust at another when the wind is contrary, the dust simply returns on you.

-Sutra of 42 Sections, and
Gospel of Buddha, Paul Carus, P.145.

You see, someone calls you an egoist, some one
 time and some one at an important time, some one
 speaks to you properly and someone harshly, someone
 is beneficial to you and someone is otherwise, someone
 speaks to you in a friendly way, and someone maliciously, on
 all these occasions you should receive, that you will
 not be affected adversely. You will cultivate the
 habit of showing your love over the whole world
 constantly, including the person who has caused you
 or treated you harshly.

A man knowing that the Buddha observed the great
 principle of love, which commands good for evil, came
 and asked him. The Buddha asked him, saying - Son, if a man
 decided to accept a person, made to him, to whom would
 it belong? And he answered, "In that case it would belong
 to the man who offered it." The Lord replied, "I decide
 to accept your gift of objectionable words, keep them to
 yourself."

The Buddha continued, "If you look up and spit
 at heaven, the spit will fall not the heaven, and comes
 back, and defiles your own person. If you spit at
 at another man the spit is contrary, the spit stays
 returns on you."

-Buddha of 42 sections, and
 Gospel of Buddha, Part 2, Chapter 10.

(3)



1. If you forgive the others the wrongs they have done, your heavenly father will also forgive you, but if you do not forgive others, then the wrongs you have done will not be forgiven by your father.

- Mathew. 6

2. When Peter came up and asked him, Lord! how often I have to forgive my brother if he goes on wronging me,? As many as seven times? Jesus replied 'I do not say seven times, I say seventy times seven.

- Mathew 18.

3. If your brother wrongs you, rebuke him, if he repents forgive him. Even if he wrongs you seven times in a day and comes back to you, seven times saying, 'I am sorry' you are to forgive him.

- Luke. 17

4. Jesus at the time of crucifixion said, 'Father, forgive them, they do not know ~~how~~ what they are doing.'

- Luke 23-34.

5. Above all the graces and the gifts of the Holy spirit which Christ granted to his friends, is this of conquering one self, and willingly for the love of Christ to endure pains, wrongs, insults and despites, ^Nas much as in all the other gifts of God we can not glorify ourselves, because they are not ours but of God's . Wherefore saith the apostle:

(3)

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- Matthew 6.

2. Then Peter came up and asked him, Lord! how often I have to forgive my brother if he goes on wronging me? As many as seven times? Jesus replied 'I do not say seven times, I say seventy times seven.'

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What has thou that thou hast not of God ? And if thou hast thou that thou hast not of God? And if of Him, why dost thou glory in it as if thou hadst it of thyself? But in the cross of tribulation and afflictions can we glory, because this is ours, and therefore saith the apostle, 'I would not glory save in the cross of our Lord Jesus Christ'.

- The Little Flowers of St. Francis of Assisi Chapter.8

6. Once as St. Francis was coming from Perugia^a to St. Mary-of-the-Angels with brother Leo in spring time, and the very severe cold greatly afflicted him, called brother Leo who was walking on before, and said thus :-

"When we are at St. Mary-of-the-Angels so bathed with rain, and frozen with the cold, and foul with mud, and afflicted with hunger, and we knock at the door of the house, and the Janitor cometh in anger and saith, 'Who are ye? and we shall say "We are two of your brothers, and he will say, "Ye speak not the truth, indeed you are two rascals that go about deceiving the world and robbing the alms of the poor, he gone with you, and he will not open -to us, but maketh us stand in the snow and rain, cold and hungry till nightfall, then if we endure such wrong and such cruelty, and such deeds patiently, without being angry thereat, and without murmuring against him, and we think humbly and

What has thou that thou hast not of God? And if
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- The Little Flowers of St. Francis
 of Assisi Chapter 8

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"When we are at St. Mary-of-the-Angels so bathed
 with rain, and frozen with the cold, and foul with
 mud, and afflicted with hunger, and we look at the
 door of the house, and the landlord cometh in anger
 and saith, 'Who are ye? and we shall say, 'We are
 two of your brothers, and he will say, 'Ye speak
 not the truth, indeed you are two rascals that go
 about deceiving the world and robbing the souls of
 the poor, he goes with you, and he will not open
 to us, but maketh us stand in the snow and rain,
 cold and hungry till nightfall, then if we endure
 such wrong and such cruelty, and such deeds piteous-
 ly, without being angry thereat, and without
 murmuring against him, and we thank humbly and

charitably that that janitor really knows us and that God maketh him speak against us, O brother Leo! write down that there in is perfect joy."

And if we persevere in n knocking and he come forth wrathfully and drive us away as importunate knaves with abuse and a blows, and saith, 'Get ye hence, most vile robbers : Go to the hospital since here Ye will neither eat nor lodge. 'If we endure this with patience, gladness and love, O brother Leo! Write down that there is perfect joy.

And if we, moreover, constrained by hunger, and the night, knock the more, and be^h search him for the love f of God and with great ^wweeping to open to us and let us in, and he with more wrath saith, 'They are importunate knoves, and I will pay them as they deserve, and he should sally forth with a knotted stick and seize us by the ^{ea}hood, and throw us on the ground, and role us in the snow, and beat us knot by knot with that stick; If we endure all these things patiently and joyfully, thinking on the pains of Christ, the Blessed, one, with ^cwe should endure for His love O Brother Leo! write down that in this is perfect happiness.

-The Little flowers of
St. Francis of Assisi,
Chapter. 8

(4)

1. Keep to forgiveness and enjoin kindness.
Qu. 7.199
2. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is forgiving and merciful.
- Qu. 24.22

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that God maketh him speak against us, O brother
Deo! write down that there is a perfect joy.

And if we persevere in a knocking and he come
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knaves with abuse and a blow, and saith, 'Get ye
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since here ye will neither eat nor lodge.' If we
endure this with patience, gladness and love, O
brother Deo! write down that there is perfect joy.

And if we, moreover, constrained by hunger,
and the night, knock the more, and he send him
for the love of God and with great weeping to
open to us and let us in, and he with more wrath
saith, 'They are importunate knaves, and I will
pay them as they deserve, and he should easily forth
with a knotted stick and seize us by the hood, and
throw us on the ground, and roll us in the snow,
and beat us knot by knot with that stick; If we
endure all these things patiently and joyfully,
thinking on the pains of Christ, the Blessed, one,
with we should endure for him to a O brother Deo!
write down that in this is perfect happiness.

--The little flowers of
St. Francis of Assisi,
Chapter 3

(4)

Keep to forgiveness and enjoy kindness.

Ch. 7. 122

Let them forgive and show indulgence. Learn ye not
that Allah may forgive you? Allah is forgiving and
merciful.

Ch. 24. 22

3. If you punish them punish with the like of that where with you were afflicted, but if you endure patiently, verily, it is better. Thine endurance is only by the help of God.

-Qu. 16.126

4. That person is most esteemed in the sight of Allah who pardoneth, when he has in his power, him who shall have injured him.

-Extracts from Holy Quran,
by A.Allahdin, P.144,
A Saying of the Prophet.

5. An enemy came upon the Prophet and unsheathing his sword shouted out who can save thee now from my hands? Camly the Prophet replied, 'God' and next moment the sword was in the Prophet's hand who put to his enemy the same question, on which he assumed ^aatone of object humility, and the Prophet let him go.

- Islam and the Prophet of Islam
by M.K.Mohammad Ali, P.62.

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-Extracts from Holy Quran,
by A. Alimuddin, P. 144,
A Saying of the Prophet.

5. An enemy came upon the Prophet and unhesitating
his sword shouted out who can save thee now from
my hand? Only the Prophet replied, 'God' and
next moment the sword was in the Prophet's hand
who put to his enemy the same question, on which
he resumed stone or object humbly, and the
Prophet let him go.

-Islam and the Prophet of Islam
by M.K. Mohammed Ali, P. 62.

(xxii) FORGIVENESS

The sad truth is that the world abounds in evil minded people and ^Nis such a case if one takes to heart abuses and insulting remarks of such people, one can not remain at peace with them, rendering one's life intolerable. Therefore, great and wisemen do not take notice of the invectives hurled on them by the low-minded people out of jealousy and malice, with the result that their abuses fall flat without affecting their targets in the least. Thus the policy of forget and forgive is the best to save one from remaining upset and uneasy.

The high souled magnanimous people put up with the improper utterances of their critiques. They think it not proper to retort or reply to their allegations, as they think the utterance of abuses by no means equal to them, Great persons seldom take offence at those who slight them. They do not allow their poise to be disturbed by the condemnation of some ignoramuses. They treat such people as we treat flies that perch on our ^bto day. They entertain goodwill for all and ill will for none. They never get irritated by the use of harsh words on the part of their opponents. They practise a very high level of conduct and never utter an ireful expression. They believe that only an uncultured man uses invectives, and such a person is an object of pity and not of anger.

The tit for tat policy or that of retaliation is followed only by low-minded people. High minded people never stoop to this low level. Offended by vulgar people

(xii) FORTITUDE

The sad truth is that the world abounds in evil-minded people and in such a case if one takes to heart abuses and insulting remarks of such people, one can not remain at peace with them, rendering one's life intolerable. Therefore, great and wise men do not take notice of the invectives hurled on them by the low-minded people out of jealousy and malice, with the result that their abuses fall flat without affecting their targets in the least. Thus the policy of forget and forgive is the best to save one from remaining upset and uneasy.

The high souled magnanimous people put up with the improper utterances of their critics. They think it not proper to retort or reply to their allegations, as they think the utterance of abuses by no means equal to them. Great persons seldom take offence at those who slight them. They do not allow their pride to be disturbed by the condemnation of some ignoramus. They treat such people as we treat flies that perch on our nose. They entertain goodwill for all and ill will for none. They never get irritated by the use of harsh words on the part of their opponents. They practise a very high level of conduct and never utter an unkind expression. They believe that only an uncultured man uses invectives, and such a person is an object of pity and not of anger.

The tit for tat policy or that of retaliation is followed only by low-minded people. High minded people never stoop to this low level. Offended by vulgar people

they excuse or ignore them and never think of taking any retaliatory step. To think, that if a man does not repay in the same coin in which he is paid he proves him a weak person, is not correct. A weak and sickly person is he who gets excited by the foul remarks of others and takes revenge on him. A powerful person never reacts in what way. He listens to the vituperations against him patiently and remains unmoved like a rock. A man of noble birth and noble up-bringing deals with his opponents in a magnanimous way. Magnanimity and greatness consist in adopting the policy of ~~x~~ forget and forgive. The anger of such people is like the boiling water which cools down at once when it is allowed to cool. It does not last long, it is fleeting and evanescent.

But to acquire the virtue of forgiveness one requires a long practice. In order to inculcate this virtue one should try to remain calm and composed when one is faced with some sort of provocation. One should be on guard against getting enraged. One should overlook the petty faults and foibles of others. By constant practice for some time one will be able to withstand even the gross insults on the part of others with calmness.

Verily, if we forgive others we also will be forgiven.

they excuse or ignore them and never think of taking any retaliatory step. To think that if a man does not repay in the same coin in which he is paid he proves him a weak person, is not correct. A weak and sickly person is he who gets excited by the foul remarks of others and takes revenge on him. A powerful person never reacts in that way. He listens to the vituperations against him patiently and remains unmoved like a rock. A man of noble birth and noble up-bringing deals with his opponents in a magnanimous way. Magnanimity and greatness consist in adopting the policy of a forest and forgive. The anger of such people is like the boiling water which cools down at once when it is allowed to cool. It does not last long, it is fleeting and evanescent.

But to acquire the virtue of forgiveness one requires a long practice. In order to inculcate this virtue one should try to remain calm and composed when one is faced with some sort of provocation. One should be on guard against getting enraged. One should ever look the other way and forgive others. By constant practice for some time one will be able to withstand even the grossest insults on the part of others with calmness.

Verily, if we forgive others we also will be

forgiven.

NONVIOLENCE

अहिंसायाय भूतानां धर्मं प्रवचनं कृतम् ।

यः स्यादहिंसा संयुक्तः स धर्म इति निश्चयः ॥

- शान्तिपर्व 109.12

Dharma was proclaimed for the prevention of violence.
Hence true Dharma is that which preaches nonviolence.

अहिंसा परमो धर्मः अहिंसा परमं तपः ।

अहिंसा परमं सत्यं ततो धर्मः प्रवर्तते ॥

- अनुशासनपर्व 4.25

Nonviolence is the highest Dharma,
Nonviolence is the highest discipline,
Nonviolence is the highest truth, from
Nonviolence originates Dharma.

अहिंसा पूर्व को धर्मः । - पंचतन्त्र 3

From nonviolence arises Dharma.

अहिंसा लक्षणो धर्मः । - चाणक्यसूत्र

Nonviolence is the greatest requisite of Dharma.

अष्टादश पुराणेषु व्यासस्य वचनद्वयम् ।

परोपकारः पुण्याय पापाय परपीडनम् ॥

- प्रसिद्ध वाक्य

Through out the eighteen Puranas Ved-Vyasa has stressed
these two points i.e. service is the noblest act and
the infliction of pain is the heinous sin.

अहिंसा प्रतिष्ठायां तत्सन्निधौ वैरत्यागः ।

- योगदर्शन

Having perfected himself in non-violence one disarms
those who approach him.

2. 10. 1950 - 1. 10. 1950

संख्या - १२३ दिनांक १९९९

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(2)

यथा अहं तथा एते , यथा एते तथा अहं ।
अत्तानं उपमं कत्वा , न हनेय्य न घातये ॥

- सुत्तनिपात, नालक सुत्त 27

As I am so are others, as others are so am I, thus identifying oneself with others, let no one indulge in violence.

सर्वे तस्मिन् दण्डस्य सर्वे संजीवितं पियं ।
अत्तानं उपमं कत्वा न हनेय्य न घातये ॥

- धम्मपद 130

All are afraid of the rod, to all life is dear, thus identifying oneself with others, one should not indulge in violence.

न तेन अरियो होति येन पाणानि हिंसति ।
अहिंसा सर्व पाणानं अरियोति पवुच्चति ॥

१ न तेन आर्यो भवति येन प्राणानि हिंसति अहिंसया सर्व प्राणानां आर्यः
संस्कृत अनुवाद इति प्रोच्यते।

One cannot be called Arya if one ~~xxx~~ injures others, only he is called Arya who remains nonviolent to all.

(3)

1. You have learnt that our forefathers were told, "Do not commit murder, any one who commits murder must be brought to judgment. But what I tell you is this, any one who nurses anger against his brother must be brought to judgment. If he abuses his brother he must answer for it to the court, if he swears at him he will have to answer it in the fires of hell.

- Mathew. 5

(2)

1. 'The two of you, do this and that
2. 'The two of you, do this and that'

- 'The two of you, do this and that'

As I am so old, as others are so old, thus
identifying oneself with others, let no one indulge
in violence.

1. 'The two of you, do this and that'
2. 'The two of you, do this and that'

- 'The two of you, do this and that'

All are afraid of the rod, to all life is dear, thus
identifying oneself with others, one should not indulge
in violence.

1. 'The two of you, do this and that'
2. 'The two of you, do this and that'

1. 'The two of you, do this and that'
2. 'The two of you, do this and that'

One cannot be called Arya if one can injure others,
only he is called Arya who remains non-violent to all.

(3)

1. You have learnt that our forefathers were told,
"Do not commit murder, any one who commits murder
must be brought to judgment. But what I tell you
is this, any one who nurses anger against his
brother must be brought to judgment. If he
adverses his brother he must answer for it to the
court, if he swears at him he will have to answer
it in the fires of hell.

- Matthew.

2. Put up your sword. All who take the sword die by the sword.

- Mathew. 26.

(4)

Faith is a restraint against all violence, let no believer commit violence.

-Extracts from the Holy Quran.
A. Allahdin a saying of the Prophet.

(5)

1. Non violence is the law of our species, as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law to the strength of the spirit.
2. Nonviolence is an active force of the highest order. It is soul force or the power of God head within us.

- Harijan. Nov. 12, 1938

3. Nonviolence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapons of destruction devised by the ingenuity of man.

- Harijan. July 20, 1935

Put up your sword. All who take the sword die
by the sword.

- Matthew. 23.

(4)

Truth is a restraint against all violence, let
no believer commit violence.

- Extracts from the Holy Quran.
A. Alimuddin's saying of the Prophet.

(5)

1. Non violence is the law of our species, as violence
is the law of the brute. The spirit lies dormant
in the brute and he knows no law but that of
physical might. The dignity of man requires
obedience to a higher law to the strength of the
spirit.

2. Nonviolence is an active force of the highest
order. It is soul force or the power of God head
within us.

- Gandhi. Nov. 12, 1930

3. Nonviolence is the greatest force at the disposal
of mankind. It is mightier than the mightiest
weapons of destruction devised by the ingenuity of
man.

- Gandhi. July 20, 1937

4. Hinsa does not merely mean indulgence in physical violence, resort to trickery, falsehood, intrigue, chicanery and deceitfulness in short all unfair or foulmeans ~~f~~ come under the category of hinsa. and acceptance of Ahinsa necessarily implies renunciation of all these ~~xxx~~ things.

A votary of Ahinsa has therefore to be incorruptible, fair and square in his dealings, truthful, straight forward, and utterly selfless. He must have also true humility.

- Gandhi Anthology, by Valgi Govind ji Desai.

5. Both my intellect and heart refuse to believe that the so called noxious life has been created for destruction by men. God is good and wise. He can not be so bad and so unwise as to create to no purpose. It is more conducive to reason that every form of life has a useful purpose which ~~xxx~~ we must patiently strive to discover.

- Harijan, Jan. 1937.

6. If some one killed me and I died with prayer for the assassin on my lips and God's remembrance in the sanctuary of my heart, then alone, I would be ~~able in the xxxxxxxx of my~~ said to have had the nonviolence of the brave.

- A saying of Gandhiji, from Sunday Standard, May 11, 1969.

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1. A man does not merely mean indulgence in physical violence, resort to thievery, falsehood, intrigue, cunning and deceitfulness in short all unfair or foul means & come under the category of a man. and acceptance of a man necessarily implies renunciation of all these things.

A victory of a man has therefore to be inestimable, fair and square in his dealings, truthful, straight forward, and utterly selfless. He must have also true humility.

- Gandhi Anthology, by Rajiv Gandhi, p. 100.

2. Both my intellect and heart refuse to believe that the so called modern life has been created for destruction by man. God is good and wise. He can not be so bad and so unwise as to create to no purpose. It is more conducive to reason that every form of life has a useful purpose which we must patiently strive to discover.

- Harijan, Jan. 1937.

3. If some one killed me and I died with prayer for the assassin on my lips and God's remembrance in the sanctuary of my heart, then alone, I would be able to say that I had the nonviolence of the brave.

- A saying of Gandhi, first Sunday Standard, May 11, 1909.

SWEETNESS OF SPEECH

(1)

जिह्वाया अग्रे मधु मे जिह्वा मूले मधूलकम् ।

- अथर्ववेद 1.34.2

May there be sweetness on the lip as well as at the root of my tongue.

मधुमन्मे निद्रुमणं मधुमन्मे परायणम् ।

वाचा वदामि मधुमत् भूयासं मधु संदृशः ॥

- अथर्ववेद 1.34.3

Let my forward step and backward step both be full of sweetness. Let my speech be full of sweetness and let my whole being be full of ~~sweet~~ sweetness.

वाचस्पतिर्वाचिन्नः स्वदत् । - यजुर्वेद 30.1

May the Lord of speech sweeten our tongue.

अभ्यावहति कल्याणं विविधं वाक्सुभाषिता ।

सैव दुभाषिता राजन्मनथार्यो ~~पु~~कल्पते ॥

- उद्योगपर्व, 34.77

Words spoken properly are conducive to welfare, the same uttered inaptly lead to disaster.

वाक्शाल्यस्तु ननिहर्तुं शक्यो हृदि शयो हि सः ।

- उद्योगपर्व, 34.79

The arrow of bitter words can not be taken out as it lies deep in the heart.

QUALITIES OF SPEECH

(1)

प्रत्यक्षः स्यात् ॥ १ ॥
- अथर्व १.३४.३

May there be sweetness on the lip as well as at the
root of my tongue.

॥ १ ॥
- अथर्व १.३४.३

Let my forward step and backward step both be full
of sweetness. Let my speech be full of sweetness
and let my whole being be full of sweet sweetness.

प्रत्यक्षः स्यात् ॥ १ ॥
- अथर्व १.३४.३

May the food of speech sweeten our tongue.

॥ १ ॥
- अथर्व १.३४.३

Words spoken properly are conducive to welfare,
the same uttered improperly lead to disaster.

प्रत्यक्षः स्यात् ॥ १ ॥
- अथर्व १.३४.३

The arrow of bitter words can not be taken out as it
lies deep in the heart.

कः परः प्रियवादिनाम् । - पञ्चतन्त्र,
चाणक्यनीतिदर्पण ।

To a man of sweet tongue there is no stranger.

प्रियवादिनो न शत्रुः ।

- चाणक्यसूत्र 442.

A man of sweet tongue has no enemy.

सब से मीठा बोलिए सुख उपजे चहुं ओर ।
वसीकरण यह मन्त्र है तज दे वचन कठोर ॥
= कबीर

Utter sweet words to all, since they spread happiness
all around. Sweet words serve as a Talisman. Therefore
discard harsh words.

-

(2) कञ्चि

मा वोच फरसं वृत्ता पटिवदेयु तं ।
दुक्खा हि सारं भवथा पटिदण्डा फुसेयु तं ॥
- धम्मपद 133.

Speak not harsh words to any one, since those thus
spoken to may retaliate and their angry words may
cause you annoyance, or in return they may physically
hurt you.

ववी पकोपं रक्खेय वाचाय संवुत्तौ सिया ।
ववी दुच्चरितं हित्वा वाचाय सुवरितं चरे ॥
- धम्मपद 232

Let a man be on guard against harsh words, let him
keep his tongue well controlled, and having discarded
harshness in speech let him show sweetness therein.

• S44 273P10T2 -

यो मुख संयतो मिक्खु मन्तमाणी अनुद्धतो ।
अद्ध्यं धम्मं च दीपेति मधुरं तस्सभासितं ॥

ॐ

- धम्मपद 363,

Sweet is the speech of that person who keeps control over his tongue who speaks words of wisdom, who speaks with humility and whose speech is full of meaning and goodness.

रसितो पि वाचं फस्सं न वज्ज ।

- सुत्तनिपात, सारिपुत्र सुत्त. 17

Even if one gets angry one should avoid harsh words.

(3)

A man may think he is religious, but if he has no control over his tongue he is deceiving himself.

- James. 1.

Each of you must be quick to listen, slow to speak, and ^Sallow to be angry.

- James. 1.

What a huge stock of timber can be set ablaze by the tiniest spark, and the tongue is in effect a fire.

(4)

Do not offend others with harsh words speak politely and be sweet in your speech.

- Parasi Padnameh. 1
Adarbad Marespand.

if the tongue is not under control
it is a curse to the speaker
- James 3:10

Sweet is the speech of that person who keeps control
over his tongue who speaks words of wisdom, who speaks
with humility and whose speech is full of meaning and
goodness.

if the tongue is not under control
it is a curse to the speaker
- James 3:10

Even if one gets angry one should avoid harsh words.

(3)

A man may think he is religious, but if he has no
control over his tongue he is deceiving himself.
- James 1:26

Each of you must be quick to listen, slow to speak,
and slow to be angry.
- James 1:19

What a huge stock of timber can be set ablaze by the
smallest spark, and the tongue is in effect a fire.

(4)

Do not offend others with harsh words speak peacefully
and be sweet in your speech.

- Galatians 5:22
- Galatians 5:22

(xxiii) SWEETNESS OF SPEECH

Speech is the greatest instrument of strength in possession of man. It is stronger than money and other resources at his disposal. Speech can turn staunch enemies, into friends. It can move millions of men in a desired ⁱdirection. It can silence the weapons of war with its one stroke. But its power lies in its ^ysweetness and persuasiveness. Sweet speech can achieve what ever it intends to. Nothing is impossible for him who has mastered the art of making his speech sweet and ^ragreeable. A fiery tongue can not achieve that which sugary tongue can. Where other balms have failed the art of sweet speech works like a magic. Honest and sweet speech is sure to give good dividends. All those who want to profit in their day to day dealings with others should value and ³prize sweetness, modesty and good will in their talk or speech.

One has to be careful when one is playing with fire, but one should be ten times more careful when one is flying or writing words. Even inadvertently spoken an offensive word proves to be more piercing than an arrow. When a word has been spoken or written it can not be drawn back, and the injury inflicted by it can not be rectified hence one has to be very careful in making a speech or writing an article in connection with public affairs. For a good speaker and writer a harsh or jarring word is taboo.

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CHARITY

शतहस्त समाहर सहस्रहस्त सकिर ।

- अथर्व वेद 3.24.5

Earn with a hundred hands and distribute with a thousand.

अदयादेयम् । अश्रद्धयादेयम् । श्रियादेयम् ।
द्वियादेयम् । भियादेयम् । सविदादेयम् ।

- तैत्तिरीय उपनिषद्, अनुवाक ॥

Give with faith. Give even without faith. Give for the sake of fame. Give to save you from shame. Give with fear. Give with the knowledge that it will promote your well being.

दाम्यत, दत्त, दयध्वमिति । तदेव त्रयं
शिक्षेद्दमं दानं दयामिति ।

- बृहदारण्यक, अ० 5, ब्राह्मण 2

Keep control, give to the needy and have compassion on others. Thus the three lessons of self-denial charity and compassion should be taken to heart by every one.

त्रीण्येव पदान्याहुः पुरुषस्योत्तमं व्रतम् ।
न दूह्येज्वैव दधाच्च सत्यैव परंवदेत् ॥

- अनुशासनपर्व, 120.10

Good will for others, charity and truth these are the three vows which one should observe.

शूरा वीराश्च शतशः सन्ति लोके युधिष्ठिर ।
येषां संख्याय मानानां दान शूरो विशिष्यते ॥

- महाभारत

There are hundreds of heroes and warriors in the world, but he who excels in charity tops the list of all.

2. AS. 2. 25. 1000 -

॥ पुस्तक १ ॥ पुस्तक २ ॥ पुस्तक ३ ॥
 पुस्तक ४ ॥ पुस्तक ५ ॥ पुस्तक ६ ॥

३३३ । नीमिपिउउउ , ३३३ , ३३३३३
 । नीमिपिउउ ३३३ ३३३३३

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शतेषु जायते शूरः सहस्रेषु च पण्डितः ।
 वक्तादश सहस्रेषु दाता भवति वा नवा ॥
 - प्रसिद्धवाक्य

A brave man may be found among hundreds, a wise man may be found among thousands a good speaker may be found among ten thousands, but a true philanthropist is rare to be found even among millions.

यथा दानं तथा भोग इति धर्मेषु निश्चितम् ।
 - अनुशासनपर्व, 62.8

A man gets in return what he gives is the enunciation of Shastras.

धनं लभेत दानेन । - अनुशासनपर्व 7.14

He who gives receives.

न्यायागतस्य द्रव्यस्य बौद्धव्यो द्वावति क्रमौ ।
 अपात्रे प्रतिपत्तिश्च पात्रे चा^{त्रा} प्रतिपादनम् ॥
 - उद्योगपर्व, 33.59

There are two abuses of the wealth earned with honesty, firstly giving of it to an underserving person and secondly its not giving to a deserving person.

न दत्त्वा परि कीर्तयेत् । - मनु 4.236

A donation should not be proclaimed from the house top.

-

THESE ARE THE PRINCIPLES
WHICH ARE THE BASIS OF
THE DUTY -

A brave man may be found among hundreds, a wise man may
be found among thousands a good speaker may be found
among ten thousands, but a true philanthropist is rare
to be found even among millions.

THESE ARE THE PRINCIPLES
WHICH ARE THE BASIS OF
THE DUTY -

A man gets in return what he gives is the conclusion
of charity.

THESE ARE THE PRINCIPLES
WHICH ARE THE BASIS OF
THE DUTY -

He who gives receives.

THESE ARE THE PRINCIPLES
WHICH ARE THE BASIS OF
THE DUTY -

There are two abuses of the wealth earned with
honesty, firstly giving of it to an undeserving
person and secondly its not giving to a deserving
person.

THESE ARE THE PRINCIPLES
WHICH ARE THE BASIS OF
THE DUTY -

A donation should not be proclaimed from the
house top.

(2)

Give, and gifts will be given you, good measure, pressed down, shaken together, and running over, will be poured into your lap, for what ever measure you deal out to others will be dealt to you in return.

2. Once he was standing oppoiste the temple treasury, watching as people dropped their money into the chest. Many rich people were giving large sums. Ppresently ~~thre~~ there came a poor widow who dropped in two tiny coins together worth a farthing. He called his disciples to him, "I tell you this", he said, "this widow has [^]given more than [^]any of others[^], for those others who have given had more than enough, but also she with less than enough, has given all that she had to live ~~pon~~ on."

- Mark.12.

(3)

1. Surely charitable men, charitable women and those who set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.

- Quran. 57.18.

(2)

give, and gifts will be given you, good measure,
pressed down, shaken together, and running over,
will be poured into your lap, for what ever measure
you deal out to others will be dealt to you in
return.

Once he was standing opposite the temple doorway,
watching as people dropped their money into the
chest. Many rich people were giving large sums.
Presently there came a poor widow who
dropped in two tiny coins together worth a
farthing. He called his disciples to him,
"I tell you this", he said, "this widow has
given more than any of others, for those
others who have given had more than enough,
but also she with less than enough, has given
all that she had to live on."

- Mark. 12.

(3)

Surely charitable men, charitable women and
those who set apart for Allah a goodly portion,
it shall be doubled for them and they shall
have a noble reward.

- Quran. 27.18.

2. By no means shall you attain to right^Teousness, unless you ⁴give in alms out of that which you love.

- Quran. 3.91

3. And let not those who hoard up that which Allah has bestowed upon them of his bounty think that it is better for them. That they hoard will be bound as a collar about their neck on the day of resurrection.

- Quran. 3.18

4. Charity averteth impending calamities.

- Extratss from the Holy Quran,
by A . Allahdin, P.82
A saying of the Prophet.

5. I can swear for this that wealth suffers not by charity.

- A.Allahdin. Ex. from Holy
Quran, P. 206,
A saying of the Prophet.

6. If you publish your alms giving, it is well but if you hide it and give it to the poor it will be better for you^f, and will atone^d for your ill deeds.

- Quran. 2.271.

2. If no means shall you attain to righteousness,
unless you give in alms out of that which you
love.

- Quran, 2.91

3. And let not those who heard up that which Allah
has bestowed upon them of his bounty think
that it is better for them. That they heard
will be bound as a collar about their neck
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4. Charity averteeth impending calamities.

- Extradition from the Holy Quran,
by A. A. Al-Hadidi, 1.82
A saying of the prophet.

5. I can swear for this that wealth suffers not by
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- A. A. Al-Hadidi, 1.82, from Holy
Quran, 1.206,
A saying of the prophet.

6. If you publish your alms giving, it is well but
if you hide it and give it to the poor it will
be better for you, and will atone for your
ill deeds.

- Quran, 2.271

7. Charity that is concealed appeaseth the wrath of God.

- Ex. from Holy Quran.

A. Allahdin, P.82

A saying of the Prophet.

8. Is there anything stronger than all other things? Allah said, "Yes the children of Adam giving alms, that is those who give with their righthand and conceal it from their left, over come all.

- Extracts from Holy Quran.

by A. Allahdin, P.85.

9. The upper hand is better than the lower hand.

- A saying of the Prophet.

10. Allah has imposed a duty on the rich among Muslims to give a portion of what they possess to the poor. So if the poor are hungry and naked, it is the fault of the rich. Allah will call them to a strict account and they will be punished severelly for it.

- Hadith, a saying of the Prophet.

-

8. Charity that is concealed appeases the wrath of God.

- Ex. from Holy Quran.
A. Alimuddin, F.S.
A saying of the Prophet.

9. Is there anything stronger than all other things? Allah said, "Yes the children of Adam giving alms, that is those who give with their right hand and conceal it from their left, over come all."

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by A. Alimuddin, F.S.

10. The upper hand is better than the lower hand.
- A saying of the Prophet.

11. Allah has imposed a duty on the rich among Muslims to give a portion of what they possess to the poor. So if the poor are hungry and naked, it is the fault of the rich. Allah will call them to a strict account and they will be punished severely for it.

- Hadith, a saying of the Prophet.

(xxiv) C H A R I T Y

How blessed and fortunate are the persons who are naturally inclined to run to help those whom they find in distress. It is some nobility in them that induces them to gladly extend their physical or financial help to others. Who can be braver and more heroic than him who willingly parts with his riches or with his bodily comfort to provide comfort to those who are groaning under some disease or lying in agony. Who can do more divine deed than him who helps others uninterestedly and without expecting any thing in return. A man, who is full of compassion, benevolence and generosity the highest virtues, only can display this kind of charity. God showers His blessings on such persons who bestow liberally their riches on those who are rendered helpless due to sickness or are disabled through some accident or are bent with age. Voluntary charity is considered one of the highest virtues that a man should aspire for. Really generosity is the best kind of nobility.

Those who give freely their gifts to the needy resemble a beautiful tree which is laden with fruits, while those who roll in plenty but do not part with even a morsel of it resemble a tree which is big enough but is bereft of flowers or fruits.

However rich and honoured a man may be his days are numbered, which can not be extended by any amount of money beyond a limit, hence, as long as a rich man is in possession of health and strength he should spend his wealth in promoting, the welfare of human society.

(xxiv) CHALITY

How blessed and fortunate are the persons who are naturally inclined to try to help those whom they find in distress. It is not nobility in them that induces them to gladly extend their physical or financial help to others. Who can be happier and more heroic than the one who willingly serves with his riches to give his family comfort and provide comfort to those who are suffering under some disease or injury or sorrow. Who can be more divine than him who helps others ungrudgingly and without expecting anything in return. He, who is full of compassion, benevolence and generosity, the highest virtues, only can display this kind of charity. God shows his blessings on such persons who bestow liberally their riches on those who are rendered helpless due to sickness or are disabled through some accident or are bent with age. Voluntary charity is considered one of the highest virtues that a man should acquire for. Really generosity is the best kind of nobility.

Those who give freely their gifts to the needy resemble a beautiful tree which is laden with fruit. While the poor tree is leafy but does not bear fruit, even a novel of it resembles a tree which is full of flowers but is devoid of leaves or fruit.

However rich and honoured a man may be his days are numbered, which can not be extended by any amount of money beyond a limit, hence, as long as a man is in possession of health and strength he should spend his wealth in the service of the poor.

The best use of money is to spend it in extending health and happiness of man.

Even people of moderate means should not refuse to give charity. Since their small gifts also can bring sun shine to many dark and dismal cotages. To think that by being bountiful, man may become indigent or may suffer from want is totally erroneous, since he who gives gets more than he gives, he who feeds gets more satisfaction than those whom he feeds. God gives him who liberally gives to others. A generous man never suffers from want.

In order to inculcate the habit of charity in young ones they should be encouraged to give whatever they can afford to give to the needy, to serve the sick and to help the helpless.

The way of keeping oneself happy and content is to devote one's money and time to make others happily and contented.

The best use of money is to spend it in extending
health and happiness of man.

Even people of moderate means should not refuse
to give charity. Since their small gifts also can bring
some relief to many dark and diseased corners. To think
that by being parsimonious, man may become indignant or
may suffer from want is totally erroneous, since he
who gives even less than he gives, he who feeds even
more a thousand than those who feed. God gives
him who liberally gives to others. A generous man never
suffers from want.

In order to illustrate the merit of charity in
young men they should be encouraged to give whatever
they can afford to give to the needy, to serve the sick
and to help the helpless.

The way of keeping oneself happy and content is
to devote one's money and time to make others happy
and contented.

H O S P I T A L I T Y

शिरौ वा एतद्धनस्य यदातिथ्यम् ।

- ऐतरेय ब्राह्मण 1.25

Hearty reception of the guests is the main part of a sacrificial performance.

एते वै प्रियाश्च प्रियाश्च ऋत्विजः

स्वग्लिकं गमयन्ति यद तिथयः । - अथर्ववेद 3.3.6

Guests welcome or unwelcome lead one to happy regions.

अशित वत्य तिथा वशनीयात् ।

- अथर्ववेद 9.3.4.8

The host should take meals after the guest has had it.

धन्यं यशस्यमायुष्यं स्वर्ग्यं वा⁵तिथिपूजनम् ।

-मनु 3.106

Hospitality promotes wealth, fame, life and happiness of the host.

Y I T A I T Y

1. पञ्चमः प्रश्नः -

अथ १३ -

आर्य समाज के अंगरेजों के प्रति भावना के प्रति प्रश्नः -

१. अंगरेजों के प्रति भावना के प्रति प्रश्नः -

अथ १४ -

आर्य समाज के अंगरेजों के प्रति भावना के प्रति प्रश्नः -

१. अंगरेजों के प्रति भावना के प्रति प्रश्नः -

अथ १५ -

आर्य समाज के अंगरेजों के प्रति भावना के प्रति प्रश्नः -

१. अंगरेजों के प्रति भावना के प्रति प्रश्नः -

अथ १६ -

आर्य समाज के अंगरेजों के प्रति भावना के प्रति प्रश्नः -

(xxv) HOSPITALITY

Hospitality is one of the supreme duties of a householder. A guest by chance having come to him is considered as a deity arrived at his home and to look after him is as if one were propitiating a deity. Every one of us is expected one day to become a guest of another and every one desires that he should receive attention when he has to take refuge for some time in the house of a house holder. By showing unstinted and unreserved hospitality, one receives good wishes and blessings of his guest and to earn good wishes of others is better than to earn money. In comparison to hospitality, miserliness on the part of a house holder must be considered a gross blunder. There is no more pleasure for a host to afford shelter and serve good food to his guest and to keep him happy. It is ^aforemore pleasing to feed the guest ^{than to eat some food himself.} ^{Verily} away hungry from a house he takes away with him the blessings of the house holder.

When a guest goes

CHAPTER IV

Hospitality is one of the virtues of a gentleman. A guest is always welcome in a gentleman's house. A gentleman is always ready to receive a guest. A gentleman is always ready to do a good deed. A gentleman is always ready to help a poor man. A gentleman is always ready to give a gift. A gentleman is always ready to do a kind deed. A gentleman is always ready to be a good friend. A gentleman is always ready to be a good neighbor. A gentleman is always ready to be a good citizen. A gentleman is always ready to be a good man.

THE STUDENT CODE

सत्यं वद । धर्मं चर । स्वाध्यायान्माप्रमदः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भृत्येन प्रमदितव्यम् । स्वाध्याय प्रवचनान्नान्न प्रमदितव्यम् । देवपितृकार्मान्नान्न प्रमदितव्यम् ।

मातृदेवो भव । पितृदेवो भव । आचार्य देवो भव । अतिथिदेवो भव । अस्माकं यान्यनवधानि कर्माणि तानि त्वया सेवितव्यानि नो इतराणि ।

- तैत्तिरीय उपनिषद्
अनुवाक -॥

Speak truth. Adhere to righteousness. Do not be negligent in your studies. Do not be negligent in the observance of truth. Do not be negligent in following the path of righteousness. Do not be negligent in regard to your own weal. Do not be negligent in regard to your progress. Do not be negligent in acquiring knowledge and in imparting it to others. Do not be negligent in worshipping God and in doing duties to your elders.

Let your mother be unto you as your goddess. Let your father be unto you as your God. Let your preceptor be unto you as your God. And let your guest be unto you as your God.

Emulate only our good deeds overlooking our lapses.

सुखार्थी चेत्त्यजेद्विद्यां विद्यार्थी चेत्त्यजेत्सुखम् ।

सुखार्थिनः कुतोविद्या, कुतोविद्यार्थिनः सुखम् ॥

-उद्योगपर्व 40.7 तथा

चाणक्यनीतिदर्पण 10.3

THE STUDENT

सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
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सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।

सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।

Be diligent in your studies. Do not be negligent in the observance of truth. Do not be negligent in following the path of righteousness. Do not be negligent in regard to your own well-being. Do not be negligent in regard to your progress. Do not be negligent in acquiring knowledge and in improving it to others. Do not be negligent in worshipping God and in doing duties to your elders.

Let your mother be unto you as your father. Let your father be unto you as your God. Let your progress be unto you as your God. And let your father be unto you as your God.

Emulate only our good deeds overlooking our

Japan.

सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।
सत्यं वाचं । सत्यं वाचं । सत्यं वाचं ।

A pleasure hunter should give up seeking after knowledge and seeker after knowledge should give up pleasure hunting. How a pleasure hunter can run after knowledge and how a seeker after knowledge can indulge in pleasure.

आलस्यं मद मोहोश्च चापलं गोष्ठिरेव ।
स्तब्धता वक्त्राभिमानित्वं तथाऽत्यागमित्वमेव ।
एतै वै सप्तदोषाः स्युः सदाविद्यार्थिनांमताः ॥

- उद्योगपर्व

Indolence, insolence, ignorance, unsteadiness, gossiping, arrogance, and want of austerity, are the seven disqualities found among students.

गुरोर्यत्र परीवादो निन्दावापि पृवर्तते ।
कर्णो तत्रऽपि धातव्यो गन्तव्यं वा ततोऽन्यतः ॥

- मनु 2.200

Wherever the teacher is being slandered one must cover one's ears or go elsewhere.

न मीमांस्या गुरवः । - चाणक्यसूत्र 422

Teachers must not be criticised.

गुरुवः शानुवर्ती शिष्यः । - चाणक्यसूत्र 337

A pupil should be obedient to his teacher.

(2)

The teacher should show his affection to his pupil, 1. by training them in all that is good, 2. by teaching them to hold knowledge fast, 3. by instruction in Science and lore, 4. by speaking well of them to their friends and companions, 5. and by guarding them from all danger.

-Sigalovada Sutta, Rhys David, Buddhism, P. 144

The pupil should honour his teachers, 1. by rising in their presence, from their seat, in salutation, 2. by ministering to them, 3. by eagerness to learn, 4. by supplying their wants, 4. and by attention to their teaching.

(3)

DUTIES OF THE TEACHERS & PREACHERS

You are salt to the ^world. And if salt becomes tasteless, how is its saltiness to be restored? It is good for nothing but to be thrown away and trodden underfoot.

You are light for all the world. And you like the lamp must shed light among your fellows.

- Mathew. 5.

(4)

AIMS OF TEACHING

All our learning will avail us nothing if it does not enable us to cultivate absolute puri^tfy of the heart. The end of knowledge must be building up of character.

- Young India Sept. 8, 1927

Knowledge without character is power for evil only, as seen in the instances of so many talents^{ed} thieves and gentlemen rōscals^a in the world.

- Young India Feb. 21, 1929

ON CORPORAL PUNISHMENT

One of my wards was wild, unruly, given to lying, and quarrelsome, on one occasion he broke out most violently. I was exasperated. I never punished my boys, but this time I was very angry. I tried to reason with him. But he was adamant and even tried to overreach me. At last I picked up a ruler lying at hand and delivered a blow on his arm. I trembled as I struck him. I dare say he noticed it. This was an entirely novel experience for them all. The boy cried out and begged to be forgiven. He cried out not because the beating was painful to him, he could, if he had been so minded, have paid me back in the same coin, being a stoutly built youth of seventeen; but he realized my pain in being driven to this violent recourse. Never again after this incident did he disobey me. But I still repent that violence. I am afraid I exhibited before him that day not the spirit, but the brute in me.

-- Gandhiji.

ON DOMESTIC VIOLENCE

One of my wards was wild, unruly, given to lying, and quarrelsome, on one occasion he broke out most violently. I was exasperated. I never punished my boys, but this time I was very angry. I tried to reason with him. But he was adamant and even tried to over-reach me. At last I picked up a roller lying at hand and delivered a blow on his arm. I trembled as I struck him. I saw that he noticed it. This was an entirely novel experience for him all. The boy cried out and begged to be forgiven. He cried out not because the beating was painful to him, he could, it is said, be so minded, have paid me back in the same coin, being a strongly built youth of seventeen; but he realised my pain in being driven to this violent recourse. Never again after this incident did he disobey me. But I still regret that violence. I am afraid I exhibited before him that day not the spirit, but the brute in me.

— Gandhi.

(xxvi) S T U D E N T L I F E

A student should realise that he is just like a tender sapling with the potential of growing into a sturdy tree. Being tender he needs a careful nature of rearing and good protection. Therefore, he should remain constantly under the control of his parents or good teachers. A student should be diligently protected from all undesirable environment or company. Foremost consideration of a student should be to make his physique strong. To that end he should do some physical exercise and take part in some games daily. A man in possession of strong body only can stand on slaughts of after life. Second thing a student needs is to illumine or broaden the horison of his mind. For that he should give close attention to his studies both at school and at home so that he may become acquainted with the different branches of knowledge. A man without knowledge is half blind. Knowledge gives one inshight or power of discernment which is very essential for successful life. A student also should learn an art of skill or some profession with which he can serve humanity and earn a decent livelihood. Thirdly, a boy is just like an uncultured brute. From this animality he is to ascend into humanity. His parents and teachers only can humanise him and turn him into man. A student should try to pickup such good qualities as truth, honesty, purity of mind, good manners, politeness attitude of service, helpfulness, kind heartedness, modesty, courage, perseverance etc. These virtues beautify him more than his costly clothes and cosmetics.



These qualities can be made a part of life more easily while one is young than he has grown up into an adulthood. In this way if a student makes himself physically, mentally and spiritually fit he is sure to meet the challenges of after life with confidence.

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These qualities can be made a part of life
more easily while one is young than when grown up
into an old man. In this way it is a student takes
almost physically, mentally and spiritually fit he
is able to meet the challenges of after life with
confidence.

FAMILY ETHICS

अनुव्रतः पितुः पुत्रो मा^{त्रा} भवतु संमनाः ।
जायापत्ये मधुमतीं वाचं वदतु शान्तिं वाम् ॥

- अथर्वविद 3.30

Let the son be submissive to his father and likeminded with his mother. Let the wife speak^k to her husband in words that are sweet and consoling.

मा भ्राता भ्रातरं द्विषत् मा स्वसारं मुत स्वसा ।
सम्यक्चः सव्रता भूत्वा वाचं^व सदत भूद्रया ॥

- अथर्वविद 3.30

Let not brother to brother and sister to sister have malice. All the members of a family should be of one mind and one aim and should speak to each other gently.

ते पुत्रा ये पितुर्भक्ताः साभार्या यत्र निर्वृतिः ।

- चाणक्यनीतिदर्पण 2.4

The sons are they who are devoted to their father, and wife is that who makes her husband carefree.

पितृवशानुवर्ती पु^{त्रो} । - चाणक्यसूत्र 337.

The sons ought to be obedient to his parents.

गुरुणा माता गरीयसी । - चाणक्यसूत्र 362

Among the elders of one mother is the greatest.

न मातुर्देवतं परम् । - चाणक्यनीतिदर्पण 17.7

There is no greater God than one's mother.

FAMILY LIFE

1. The first duty of a man is to his father and mother.
2. The second duty is to his wife and children.
- 3.30

Let the son be submissive to his father and like-minded
with his mother. Let the wife speak to her husband in
words that are sweet and consoling.

1. The third duty is to his brothers and sisters.
2. The fourth duty is to his friends and neighbors.
- 3.30

Let not quarrels be between brothers and sisters. Have
harmony. All the members of a family should be of one
mind and one aim and should speak to each other gently.

3. The fifth duty is to his country.
- 3.40

The sons are they who are devoted to their father,
and who in turn who makes his husband contented.

4. The sixth duty is to his country.
- 3.40

The sons ought to be obedient to his parents.

5. The seventh duty is to his country.
- 3.40

Among the elders of one nation is the greatest.

6. The eighth duty is to his country.
- 3.40

There is no greater God than one's mother.

पित्रा पुत्रो वयस्थोपि सततं वाच्य एवतु । ^{दुःख}
 यथास्याद्गुणसंयुक्तः प्राप्स्यच्च मह्यशः ॥
 -आदिपर्व 42.4

A father should guide and chide his son although grown up, to enable him to be more virtuous and acquire more reputation.

लालयेत् पंच वर्षाणि दशवर्षाणि च ताडयेत् ।
 प्राप्तेतु षोडशेवर्षे पुत्रमित्रवदाचरेत् ॥
 -प्रसिद्धवाक्य

Fondle the son till he is five, keep him under rod till he is fifteen, and hence forward treat him like a friend.

सन्तुष्टो भार्यया भर्ता, भर्ता भार्या तथैव च ।
 न यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥

- मनुस्मृति 3.60

In a family where the husband is pleased with his wife and the wife with her husband, peace and plenty prevails.

न कामेषु न भोगेषु नैश्वर्ये न सुखे तथा ।
 स्पृहायस्या यथा पत्यौ सानारो धर्मभागिनी ॥
 -महाभारत, दानधर्मपर्व, 146.47

The woman is an ideal wife who is more interested in the service of her husband than either in the fulfilment of her desires, or enjoyment of her pleasures, or in accumulation of her riches or in acquisition of her comforts.

(2)

In five ways a wife should be ministered to by her husband - 1. by respect, 2. by courtesy, 3. faithfulness 4. by handing over authority to her, 5. by providing her with adornment.

husband should be

In these five ways ~~does~~ the ~~wife~~, ministered to by her ~~husband~~ ^{wife} (1) love him + ~~it~~ by performing her duties well, 2. by hospitality to the kin of both, 3. by faithfulness, 4. by watching over the goods he brings, and 5. by skill and industry in discharging all her business.

-Sagalovad Suttant.

In five ways a child should minister to his parents - 1. once supported by them I will now be their support, 2. I will perform duties incumbent on them, 3-4. I will keep up the lineage and tradition of my family, 5. I will make myself worthy of my heritage.

-Sigalovad Suttant.

In five ways parents thus ministered to, by their child, show their love for him, 1. ~~by~~ they refrain him from vice, 2. they exhort him to virtue, 3. they train him to a profession, 4. they contract a suitable marriage for him, and 5. in due time they hand over his inheritance.

-Sigalovad Suttant.

(3)

The Lord hath commanded that ye worship none, besides ^Hhim, and that ye show kindness unto parents.... speak respectfully unto them, and submit to behave humbly towards them, out of tender affection, and say to Lord, have mercy on them both, as they nursed me when I was little.

-Qu. 17/24-25.

In these five ways does the wife minister to his
 husband, 1. by performing her duties
 well, 2. by hospitality to the kin of both, 3. by being
 religious, 4. by watching over the goods of the house, and
 5. by skill and industry in discharging all her business.
 -Bhagavad Gita.

In five ways a child should minister to his
 parents - 1. by being supported by them I will not be their
 support, 2. I will perform duties incumbent on them,
 3-4. I will keep up the lineage and tradition of my
 family, 5. I will make myself worthy of my heritage.
 -Bhagavad Gita.

In five ways parents thus ministered to, by
 their child, show their love for him, 1. by their restraint
 him from vice, 2. they exhort him to virtue, 3. they
 train him to a profession, 4. they correct a mistake
 marriage for him, and 5. in due time they hand over his
 inheritance.
 -Bhagavad Gita.

(2)

The Lord hath commanded that ye worship none
 besides Him, and that ye show kindness unto parents....
 speak respectfully unto them, and submit to obey
 humbly towards them, out of tender affection, and say
 to Lord, have mercy on them both, as they nursed me
 when I was little.

-An. 17/24-25.

All of ye are so many sovereigns, and all of ye will be required to render account in respect of whatever persons and things you have under your charge. - The head of the family is the sovereign of his house and shall be questioned with respect to the members of the house, and the woman is the sovereign in the house of her husband and rules her children and shall be questioned about them, and the servant is the sovereign over his master's belongings and he shall be questioned about these.

-Studies in the Holy Quran.
I.H. Qureshi, P.163.
A Saying of the Prophet.

There is one duty neglect of which God regards as unpardonable - ⁷filial piety towards parents, whether they be good or wicked.

- Hadith, Saying of the Prophet.

(4)

I realized that the wife is not the husband's bond slave, but his companion and his helpmate, and an equal partner in all his joys and sorrows as free as the husband to choose her own path.

- Gandhiji.

All of us are so much sovereigns, and all of us will be required to render account in respect of whatever persons and things you have under your charge. - The head of the family is the sovereign of his house and shall be questioned with respect to the members of the house, and the woman is the sovereign in the house of her husband and rules her children and shall be questioned about them, and the servant is the sovereign over his master's belongings and he shall be questioned about these.

--- Studies in the Holy Quran.
I.M. Gargash, 1.18.11.
A Saying of the Prophet.

There is one duty neglect of which God regards as unpardonable - filial piety towards parents, whether they be good or wicked.

- Hadith, Saying of the Prophet.

(4)

I realized that the wife is not the husband's bond slave, but his companion and his helpmate, and an equal partner in all his joys and sorrows as free as the husband to choose her own path.

- Gandhi.

FOURTH CHAPTER

o RULES OF BEHAVIOUR

- # Justice
- # Duties & Rights
- # Goodness & Pleasure
- # Means & Ends
- # Labour
- # Time is Precious
- # Tolerance
- # Suffering for truth

FOURTH CHAPTER

THE ARTS OF CIVILIZATION

- | | |
|---|---------------------|
| 1 | Justice |
| 2 | Duties & Rights |
| 3 | Goodness & Pleasure |
| 4 | Means & Ends |
| 5 | Labour |
| 6 | Time is Precious |
| 7 | Tolerance |
| 8 | Believing for truth |

JUSTICE

(1)

निन्दन्तु नीतिनिपुणाः यदि वास्तुवन्तु,
 लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
 अद्वैव वा मरणमस्तु युगसन्तरे वा, पदं
 न्याय्यात्पथः प्रविचलन्ति न धीराः ॥

- नीतिशास्त्र, भृशुहरि

Irrespective of wise man's approval or disapproval, or gain or loss of wealth, or of imminence or deferment of death, a just person never flinches from the path of justice.

(2)

The superior man in all circumstances of life, if exempt from prejudice and stubbornness justice alone is his guide. He employs all his power to do what is just, and proper and for the good of mankind.

-Confucius, M.De. Shumbert, P.18
 Gortham, Ethics of Great Religions, P.51

The superior man is influened by a sense of justice, the common man by the love of gain.

The superior man places equity and justice above all else .

-Confucius, M.Deshumbert, P.22.
 Gorham, Ethics of the Great Religion,
 P.51.

(1)

(xxvii) J U S T I C E

Among all social qualities, justice stands supreme. A society keeps happy and peaceful if it is based on justice and its member^s remain just and fair in their dealings with one another. Society prospers as long as allegiance is paid to justice by all its members. Justice implies that not a person or a class of a society should exploit or hurt the interests or feelings of others.

It means, that one should not hoard an article of others^{Necessity} which is badly needed by others, that one should not manufacture or sell goods that are substandard, adulterated or spurious and that one should not charge from one's customers unreasonably. Justice demands that one should not misappropriate or lay one's hand upon what does not belong to him, that one should not accept or give bribery for one's own undue advantage. Justice requires that majority should show regards for the interests of minority and should not impose its will on them. It is also not just^{To} encroach upon the property or possessions acquired by one lawfully. It is also not just for a person however highly placed or a class to arrogate to itself special rights or superiority over others. The essence of justice is that legitimate interests, feelings or susceptibilities of every person or section of a society should be safeguarded. Justice means that every person however low has freedom of speech or association within the framework of law. A man of justice keeps on guard against doing any thing which may be interpreted as unjust or unfair to any one else.

But the unfortunate fact is that almost all disputes and hosp^τilities which are so life in families, institutions and countries can be attributed to some of injustice committed by some against others. Therefore, it should be brought home especially to the leaders of communities and countries ~~and countries~~ that if they keep justice above all other^r considerations they would contribute to peace and happiness of the world.

But the question is if justice breeds peace why people disregard it so often. The answer is that it is their immaturity that makes them blind to justice. A boy or an immature youth looks to his interests only ignoring those of others, while a grown up person takes other's interests also into account. He develops sensitivity ~~w~~ or a sense of feeling for others. But what we see all around is that majority of people or even of leaders though grownup chronologically remain immature as far as their fellow feeling or understanding for others is considered. They have their eye on their own interests only turning their blind eye to the interests of oth^rs. It is this childish outlook which gives rise to injustice, which in its wake brings about disputes, up^rheavals or uprisings.

Therefore, if we start cultivating the quality of justice among our youths and adults our society is sure to become more peaceful. Parents and teachers should become keen to instill respect for justice in the minds of their wards in their prime of life. If it is deeply inculcated in the minds of m^asses or their leaders it may turn earth into paradise.

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Therefore, if we start cultivating the quality of justice among our youths and adults our society is sure to become more peaceful. Parents and teachers should become keen to instill respect for justice in the minds of their wards in their prime of life. If it is deeply imbedded in the minds of masses or their leaders it may turn each into paradise.

DUTIES & RIGHTS

(1)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मातेसंयोगात्स्वकर्मणि ॥

-श्रीमद्भगवद्गीता 2.47

Yours is to do your duty. Yours is not to claim its rights or rewards. Do not make yourself an instrument of rights, but only of your duty. But never yield to indolence.

(2)

He who does not do his duty towards those to whom duty is due, becomes a thief of duty, for he robs them of what is due to them. He must stick during the night or during the day to his duty towards these, to whom duty is due, irrespective of their high or low position.

- Vandidad.

(3)

The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights they escape us like a will-o-wisp, the more we pursue them the further they fly.

The same teaching has been embodied by Krishna in the immortal words - "action alone is thine, leave thou the fruit severely alone". Action is duty, fruit is the right.

-Young India, Jan. 8, 1925.

NOTES ON RIGHTS

(1)

1. FIRST PART OF THE DISCUSSION
II. THE SECOND PART OF THE DISCUSSION
- THE THIRD PART OF THE DISCUSSION -

Yours is to do your duty. Yours is not to claim its
rights or rewards. Do not make yourself an instrument
of rights, but only of your duty. But never yield to
indulgence.

(2)

He who does not do his duty towards those to
whom duty is due, becomes a thief of duty, for the
good of those to whom it is due to them. He must stick
during the night or during the day to his duty towards
those, to whom duty is due, irrespective of their high
or low position.

- Vardhman.

(3)

The true source of right is duty. If we all
discharge our duties, rights will not be far to seek.
If leaving duties unperformed we run after rights they
escape us like a will-o-wisp, the more we pursue them
the further they fly.

The same teaching has been embodied by Krishna in
the immortal words - "action alone is right, leave them
the fruits severally alone". Action is duty, fruit is the
right.

- Young India, Jan. 2, 1922.

As a young man I began life by seeking to assert my rights, and I soon discovered I had none— not even over my wife. So I began discovering and performing my duty by my wife, my children, friends, companions, and society, and I find today that I have greater rights, perhaps than any living man I know.

— A saying of Gandhiji, from Sunday Standard, Sept. 4, 1966.

If, instead of insisting on rights, every one does his duty, there will immediately be the rule of order established among mankind.....I venture to suggest that rights that do not flow directly from duty well performed are not worth having.

—Mahatma Gandhi from Indian Express,
Oct. 2, 1969

As a young man I began life by seeking to secure
my rights, and I soon discovered I had never not even
over my life. So I began discovering and performing my
duty by my wife, my children, friends, community,
and society, and I find today that I have greater
rights, perhaps than any living man I know.

- A saying of Gandhi, from Swamy
Standard, Sept. 1, 1900.

It is instead of insisting on rights, every one
does his duty, there will immediately be the rule of
order established among mankind. I venture to
suggest that rights do not flow directly from
duty well performed and not vice versa.

- Mahatma Gandhi from Indian Express,
Oct. 2, 1909

(xxviii) DUTY AND RIGHT

Between right and duty, duty is more important as it always preceeds right. A man deserves right only after he has done his duty. Often men fight for right, but they forget they can not grab it. They earn it by putting in their duties. If people discharge their duties sincerely and honestly right will follow as night follows the day. In fact duty performed confers upon us certain rights.

But what is duty? The answer is that man lives in a society, from which he receives many benefits. To repay them he has to do some service for which he is fit. This service is called duty. Intellectuals serve by their intellect, monied by their money, skilled by their skill, labourers by their labour and so on every member of society discharges his duty sincerely and honestly the whole society flourishes and with its prosperity every member also prospers. In case all the units of a society work hard and do full justice to their task they become entitled to their rights and due remuneration. Thus discharging of duty by every one leads to prosperity and happiness all around. Happy are the families where children and parents observe their duties faithfully. Blessed are the teaching institutions where wards and teachers are particular in discharging their duties with regard to each other. Luckily are the establishments where employees and employers are very sincere in doing duties to each other.

(XIV) DUTY AND RIGHT

Between right and duty, duty is more important. It is always proceeds right. A man desirous of right only, who has done his duty, often has right for right, but they forget they can not get it. They seem to be waiting for their duties. If people discharge their duties sincerely and as duty, right will follow as night follows the day. It is duty performed before upon us certain rights.

But what is duty? The answer is that man lives in a society, and which he receives many benefits. To repay them he has to do some service for which he is fit. This service is called duty. Individuals serve by their intellect, wealth by their money, skilled by their skill, labourers by their labour and so on every member of a society discharges his duty sincerely and honestly the whole society flourishes and with the prosperity every member also prospers. In case all the units of a society work hard and do full justice to their task they become entitled to their rights and due remuneration. Thus discharging of duty by every one leads to prosperity and happiness all around. Many families were children and can not observe their duties faithfully. Hence are the schools, institutions where words and teachers are sent to be educated in their duties with regard to each other. In the establishments where employees and employers are very sincere to do their duties to each other.

People pay attention to their religious ~~right~~ rites thinking that it will lead to their well being. It is fine. But duty is a greater religion for on it is based the well being of the society. Hence duty should be attended to with greater zeal. Therefore, he who attends to his duty diligently and faithfully must be considered a man of religion. Slackness or negligence shown in duty should be considered a sin, since on account of it the whole society suffers.

He can discharge his duty more fairly who considers it an offering to God. In fact, God is the supreme task master of us all and it is He who has allotted tasks to each one of us according to our merit. He expects us to do our duty with unflinching devotion and make it an offering to Him. It appears He prefers our offerings in the form of duty to our offerings of flowers or our words of His praise. Varily He loves our work done in His service more than our words said in his praise.

people pay attention to their religious rights
 and thinking that it will lead to their well being.
 it is true, but duty is a greater religion for us
 in the real sense of the word. Hence duty
 should be attached to with greater zeal. Therefore, no
 one attached to his duty religiously and faithfully must
 be considered a man of religion. Absence of religious
 shown in duty should be considered evil, since on
 account of it the whole society suffers.

we can discharge his duty more fairly who
 considers it an obligation to God. In fact, God is who
 awards the merit of an act and it is he who has the
 power to bestow or to withhold the merit. He
 expects us to do our duty with unflinching devotion
 and more is he offering to him. If anyone has to fore-
 go our obligations and the fear of duty to our obligations of
 others or our words of his promise. Verily his lover and
 best friend in his service more than our words said in
 his promise.

GOODNESS & PLEASURE

§ 10

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
 श्रेयो हि धीरोऽभिप्रेयसो वृणीते ,
 प्रेयो मन्दो योगक्षमाद् वृणीते ॥

- कठोपनिषद् अ० १, वल्ली-२

What is desirable and what is pleasurable confront a man. A superior man ponders over them and chooses that what is desirable leaving off that what is pleasurable. An inferior man, on the other hand, giving preference to his livelihood, chooses that what is pleasurable.

(2)

Enter by the narrow gate. The gate is wide that leads to perdition, there is plenty of room on that road, and many go that way, but the gate that leads to life is small and the road is narrow and those who find it are few.

- Mathew. 7

THE ARYA SAMAJ FOUNDATION

111

1:11:11 11:11:11 11:11:11
11:11:11 11:11:11 11:11:11
11:11:11 11:11:11 11:11:11

- 11:11:11 11:11:11 11:11:11 -

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Enter by the narrow gate. The gate is small
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leads to life is small and the road is narrow and
those who find it are few.

- Matthew. 7 -

(xxix) THE PATH OF PLEASURE AND THE PATH OF
GOODNESS

Two paths open themselves to man in his daily life, one of them is the path of pleasure which is wide and attractive and is flocked by many. The other is the path of goodness which is narrow and difficult to enter and hence not enticing. The majority of man are of sensuous nature and being uncritical and unreflective and bent on animal nature seek pleasure, and as the vices are more pleasurable than the virtues, he falls a victim to vice. Thus young ones of immature mind and of acquisitive nature, and having received no training in self discipline fall an easy prey to such crimes as cheating, embezzeling, misappropriation, pillaging, defrauding, pickpocketing, taking of bribes, thieving, robbing plundering etc. Some of the pleasure seekers being short sighted and unmindful of the after effects of the drugs may take to smoking or chewing of tobacco or to drinking or may get addicted to some other narcotic drugs because of their giving them some momentary pleasure. Similarly some ease loving young men many take to soft living. Unfortunately these travellers of the path of pleasure remain unaware of the impending calamity which lands them in a very unpleasant situation.

Besides, a pleasure seeker all his life hankers after getting some mental satisfaction to obtain which he runs from one object to another, but he fails to get it any where, for sensual satisfaction is always transitory.

(xxx) THE PATH OF ENLIGHTENMENT AND THE PATH OF DARKNESS

Two paths open themselves to man in his earthly life, one of them is the path of pleasure which is wide and attractive and is trodden by many. The other is the path of Godbreath which is narrow and difficult to enter and hence not attractive. The majority of men are of common nature and being uneducated and worldly, they are bent on earthly pleasures, and the vision and taste of the virtuous is then the vision, the taste of the virtuous. Thus young ones of immature mind and of sensitive nature, and having received no training in self-discipline fall an easy prey to every other as cheating, swindling, misappropriation, lying, defrauding, shoplifting, taking of bribes, thieving, robbing, plundering etc. Some of the elements of darkness being short sighted and untrained in the ethics of the dharma may take to smoking or drinking or tobacco or to drinking or may get addicted to some other narcotic drug because of their living in some remote place. Gradually some men loving money and not the soul living. Unfortunately these travellers of the path of pleasure remain unaware of the impending danger which looms over them in a very unpleasant situation.

Realised, a pleasure seeker all his life long is bent on the material satisfaction of his senses. He has no other object in view, but he fails to see that there, for a material satisfaction is a false pleasure.

But the question is how one can guard oneself against falling a victim to the path of pleasure. To this end one should try to have control over himself, should have practised self abnegation, should have formed the habit of taking pros and cons of the step he is taking, and should have convinced^N him of the fact that all the courses which appear very pleasing and welcome are seductive and are as traps laid down for his seizure or captivity. A man of foresight, of acumen and insight takes a long range view whenever he enters into a new course of action. He accepts that line of action if his inner self recommends it. It is its desirability or goodness that induces him to take that course rather than the pleasure he receives from the same. Parents and teachers should instruct their young ones that in their course of life they should not be guided by the charm and attractiveness of some thing but by the goodness and advantageousness of it.

But the question is how one can guide oneself
 and not falling a victim to the path of darkness.
 This and one should try to have control over himself,
 should have practised self discipline, should have formed
 the habit of taking good and bad at the same time in
 training and should have convinced him of the fact that
 all the courses which appear very pleasing and welcome
 are deceptive and are traps laid down for him
 leading to captivity. A man of foresight, of common
 and insight takes a long range view whenever he enters
 into a new course of action. He accepts what line of
 action is in himself recommended. It is the
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 course rather than the pleasure he receives from the
 same. Parents and teachers should instruct their young
 ones that in their course of life they should not be
 misled by the charm and attractiveness of some thing
 out of the goodness and righteousness of it.

MEANS & ENDS

(1)

They say, "Means are after all means".
I would say, "Means are after all every thing.
As the means so the ends."

- Young India July 17, 1924
Gandhiji.

There is no wall of separation between means
and end. The creator has given us control over means,
none over the end.

- Young India, July 17, 1924.
Gandhiji.

Means and ends are convertible terms in my
philosophy of life.

- Young India, Dec. 26, 1924
Gandhiji.

-

MEANS & ENDS

(1)

As the means so the ends.
I would say, "Means are after all every thing."
They say, "Means are after all means."

- Young India July 17, 1934
Gandhiji.

There is no wall of separation between means
and end. The creator has given us control over means,
none over the end.

- Young India, July 17, 1934.
Gandhiji.

Means and ends are convertible terms in my
philosophy of life.

- Young India, Dec. 25, 1934
Gandhiji.

(xxx) ON ENDS & MEANS

If one's ends are foul he is clearly declared as criminal. But if one's end is good but his means to achieve that end are foul he is overlooked with the remark that means do not count much. But if one with good end uses unfair means how he can be held as not culpable. Suppose one gives in charity a considerable portion of his income which he earns through smuggling, or bootlegging or black marketing or by bribing officials he can not escape to be called as a culprit. Now the question is asked that the so called martyrs of different countries who to win freedom from the foreigner's rule killed the Government Officials, should they be held in high esteem or not. The answer is that of course they had a noble end and they sacrificed themselves for it but they were misguided as far as they took to ignoble means. In that they committed a crime against the high code of morality and against the law of land. There were other legitimate and better means open to them to get freedom than to take recourse to such bestial method as shooting of men. There are some supreme eternal values of life to which one has to submit whatever the provocation, otherwise there will be chaos in the society.

In fact, the number of those whose ends are bad is not so enormous as that of those whose ends are good but whose means are bad. Daily we come across / such people who unscrupulously try to obtain their ends by

(xxx) ON ENDS & MEANS

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In fact, the number of those whose ends are bad is not so enormous as that of those whose ends are good but whose means are bad. Bally we come across & such people who unscrupulously try to obtain their ends by

hood^{k/or} by crook. This utter disregard for the purity of means is so widespread that the decent men can not remain unconcerned. It is high high time that we instructed our young ones while they have not gone astray, to resolve that not only their ends but the means to obtain them also will be clean. It should be engrained in their minds that by their resorting to good means their objectives will be more ensured. Moreover, one who takes to wrong means is considered a man of mean character, and one who resorts only to fair means is held as a man of high character. Righteous is he who is scrupulous to see that his ends and means both are clean.

-

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 of means is so widespread that the decent men can not
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 a man of mean character, and one who resorts only in
 to fair means is held as a man of high character.
 Righteous is he who is scrupulous to see that his ends
 and means both are clean.

LABOUR, INDUSTRY

न ऋते श्रान्तस्य सख्याय देवाः ।

- ऋग्वेद 4.33.11

Gods do not help him who has not exerted himself to exhaustion.

नानाश्रान्तस्य श्रीरस्तीति । इन्द्र इच्चरतः सखा ।
चरैवेति चरैवेति चरैवेति ।

- एतरेयब्राह्मण 7.15

He who does not exert himself to exhaustion, cannot attain prosperity. The God of riches is the friend of one who remains active. Therefore be always active.

न तदस्ति पृथिव्यां वा दिवि देवेषुवा क्वचित् ।
पौरुषेण प्रयत्नेन यन्नाप्नोति गुणान्वितः ॥

- योगवासिष्ठ

There is nothing on earth or in heaven which a talented man cannot acquire by means of industry.

यो यादृक् क्लेशमाधातुं समर्थस्तादृगेव सः ।
अवश्यं फलमाप्नोति प्रबुद्धो रत्न एव वा ॥

- योगवासिष्ठ

A man may be intelligent or dull his achievements are certainly in proportion to the labour he puts in.

विद्या तपो वा विपुलं धनं वा सर्वं ह्येतद् व्यवसायेन शक्यम् ।
- शान्तिपर्व 120.45

Knowledge, austerity, or affluence everything can be achieved with labour.

किं दूरं व्यवसायिनाम् । - चाणक्यनीति 2.12

LABOUR, INDUSTRY

Gods do not help him who has not exerted himself to
exhaustion.

It is not enough to be rich, one must be
active.

—

He who does not exert himself to exhaustion, cannot
attain prosperity. The God of riches is the friend
of one who remains active. Therefore be always
active.

It is not enough to be rich, one must be
active.

—

There is nothing on earth or in heaven which a talented
man cannot acquire by means of industry.

It is not enough to be rich, one must be
active.

A man may be intelligent or dull his achievements are
certainly in proportion to the labour he puts in.

It is not enough to be rich, one must be
active.

Knowledge, activity, or efficiency everything can be
achieved with labour.

—

Nothing is difficult for a person who can persevere.

उद्यमेनविना क्वापि न सिध्यन्ति मनोरथाः ।
कातरा इति जल्पन्ति यद्भाव्यं तद्भविष्यति ॥
- पंचतन्त्र ।

Nowhere desires are fulfilled without endeavour, only cowards say that destiny shapes our life.

मूढैः प्रकल्पितं दैवं तत्परास्ते क्षयं गताः ।
प्राज्ञास्तु पौरुषार्थेन पदमुत्तमांगताः ॥
- योगवासिष्ठ 2.8.16

Stupid people have created the stunt of destiny and those who have depended on it have gone to ruin. While those who have taken recourse to exertion have attained the highest position.

द्वौ हुडाविव्यूहयेते पुरुषार्थो समासमौ ।
प्राक्तनश्चैहिकश्चैव शाम्यत्यत्राल्पवीर्यवान् ॥
- योगवासिष्ठ 2.5.5

There are two sets of human exertion, one done previously called fate, the other done recently called labour. They fight together like two rams for supremacy. Some times they are equal in might and some times unequal. Whichever is weaker of the two is overpowered by the other.

पुरुष्कारमनुवर्तते दैवम् । - चाणक्यसूत्र 98

Fate follows enterprise.

दैवा^यस्तमितिमन्यन्ते ये, हतास्तेकुबुदयः ।
- योगवासिष्ठ 2.5.29

Nothing is difficult for a person who can persevere.

—

Nowhere desires are fulfilled without endeavour, only
 cowardice say that destiny shapes our life.

—

Stupid people have created the stunt of destiny and
 those who have depended on it have gone to ruin.
 While those who have taken recourse to exertion have
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 They fight together like two rams for supremacy. Some
 times they are equal in might and some times unequal.
 Whichever is weaker of the two is over powered by the
 other.

—

Fate follows enterprise.

The fools who believe that everything is in the hands of destiny invite destruction.

न देव प्रमाणानां कार्यसिद्धिः ॥

- चाणक्यसूत्र 129.

Those who depend on fate do not succeed in any undertaking.

नक्षत्रमति पृच्छन्तं कालमर्थोऽतिवर्तते ।
अथो ह्यर्थस्य नक्षत्रं किं करिष्यन्ति तारकाः ॥

- चाणक्यअर्थशास्त्र ।

He who goes on inquiring about stars loses precious time. An urgent task is its own star. What will heavenly stars do.

न किंचिद्दीर्घ-सूत्राणां सिध्यत्यात्मक्षयाद्दृष्टे ।

- योगवासिष्ठ 3.78.8

Men of procrastinating nature harm themselves, and achieve nothing.

The fools who believe that everything is in the hands
of destiny invite destruction.

—

—

Those who depend on fate do not succeed in any under-
taking.

—

He who goes on indulging about stars loses precious
time. An urgent task is his own star. What will
heavenly stars do.

—

Men of overestimating nature harm themselves, and
achieve nothing.

(xxx1) L A B O U R

Labour is the most precious thing in this world, more precious than gold, for it can produce gold, while gold can not make one labourious. Labour can turn even earth, stone or wood into gold, nay it is 'Kamdhenu' which fulfills all desires of a man. There is nothing in the world which can not be bought or achieved by means of labour.

Those who are admired as having achieved maximum physical fitness or those who are held in high esteem for their having attained intellectual or spiritual heights have done so through constant labour for years. Those who have achieved perfection in acquiring knowledge of science, philosophy, literature, dialectic, rhetoric etc. have done so after undergoing intense labour over many years. What is miracle but an accomplishment resulting from constant labour in a special line such as physical, intellectual, artistic or spiritual. He who has achieved perfection in any line becomes capable of doing such things which strike others as miracles. The life history of such notable people shows that they worked hard for years while others were enjoying themselves.

We see the titanic constructions like those of Taj and Kutab and admire them but we do not see the amount of sweat and blood lying under their foundations.

(xxxix) LABOUR

Labour is the most precious thing in this world, more precious than gold, for it can produce gold, while gold can not make one labourer. Labour can turn even earth, stone or wood into gold, nay it is 'Kandharu' which fulfills all desires of a man. There is nothing in the world which can not be bought or achieved by means of labour.

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We see the Titanic constructions like those of Taj and Khatra and admire them but we do not see the amount of sweat and blood lying under their foundations.

Also we visit the big universities at Benaras, Aligarh, Hardwar and huge establishments of Fords, Tatas and Birlas and are wonderstruck by their vastness and magnificence but we do not note the intense labour their founders undertook. How many tireless years they devoted to designing building and developing these establishments.

Often, a man tries to attain a goal but inspite of his best efforts he fails. He tries again but again he fails. Then he loses his heart and begins blaming his stars. But he forgets that he has not put in enough labour. The higher the goal the higher its demands are. Unless one fulfills its demands how can he be achieving the goal. One should pay the full price in the form of austerities or sacrifices before attains the goal. To attain success in any pursuit there may be other minor factors but foremost of them all is hard labour. Capacity for labour is the greatest qualification demanded of a candidate for service in any sphere of life.

Also we visit the big universities at Benares, Allahabad, Haridwar and huge establishments of Joras, Jatas and Biras and are wonderfully struck by their vastness and magnificence but we do not note the intense labour their founders underwent. How many tireless years they devoted to designing building and developing these establishments.

Often, a man tries to attain a goal but in spite of his best efforts he fails. He tries again but again he fails. Then he loses his heart and begins blaming his stars. But he forgets that he has not put in up in enough labour. The higher the goal the higher its demands are. Unless a man fulfills its demands how can he achieve the goal. One should pay the full price in the form of sacrifices or sacrifices before attaining the goal. To attain success in any pursuit there may be other minor factors but foremost of them all is hard labour. Capacity for labour is the greatest qualification demanded of a candidate for service in any sphere of life.

PRECIOUSNESS OF TIME & PUNCTUALITY

(1)

- (1) आयुषः क्षण एकोऽपि सर्वरत्नैर्नलभ्यते ।
नीयते तद्वथा येन प्रमादः सुमहानहो ॥

- योगवासिष्ठ 6.175.78

A second of life cannot be bought with all the jewels one has. Therefore how much negligent is he who wastes it uselessly.

- (2) न कालमतिवर्तन्ते महान्तः स्वेषु ॥

- योगवासिष्ठ 5.10.9

Great men are always punctual, they are never behind time.

इष्टः कार्यमद्य कुर्वीति । - चाणक्यसूत्र

- (3) नास्त्यनन्तरायः कालक्षेपः । - चाणक्यसूत्र

Some obstacle is likely to arise when one becomes late in one's duty.

भविष्यं नानु संघत्ते नान्तीति चिन्तयत्यसौ ।

वर्तमानं निमेषं तु हसन्नेवानुवर्तति ।

(4)

श्वः कार्यमद्य कुर्वीति । - चा०सूत्र

- योगवासिष्ठ 6.12.14

To-day's work should not be postponed till tomorrow.

- (5) भविष्यं नानु संघत्ते नान्तीति चिन्तयत्यसौ ।
वर्तमानं निमेषं तु हसन्नेवानुवर्तति ।

- योगवासिष्ठ 5.12.14

King Janaka does not worry himself about the future, nor does he brood over the past, but he concerns himself with the present and does what is demanded by it.

PRECIOUSNESS OF TIME & PUNCTUALITY

(1)

1. Great men are always punctual.
2. They are never behind time.

- Epictetus 2.12.18

A second of life cannot be bought with all the jewels
one has. Therefore how much negligent is he who wastes
it carelessly.

3. Great men are always punctual.
4. They are never behind time.

Great men are always punctual, they are never behind
time.

5. Great men are always punctual.
6. They are never behind time.

Some obstacle is likely to arise when one becomes late
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8. They are never behind time.

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- Epictetus 2.12.19

King Janaka does not worry himself about the future,
nor does he brood over the past, but he concerns himself
with the present and does what is demanded by it.

(2)

Time is life, and time ill-spent is life wasted
time is more precious than the most valuable things in
the world. Time can neither be bought nor borrowed.

~~-Time can neither be bought~~

-Avesta, Glimpses of World Religions, P.140.

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-Avesta, Glimpses of World Religions, P. 140.

(xxxii) PROPER USE OF THE TIME

Time is running swiftly like the water of a river. It speeds on without looking back and without waiting for any one. But the time which has come to the share of man's life is very short and upon it no body knows when the summons will come to him to leave. In such a state man should finish his task which he has set ~~f~~ before him with great speed else there is danger that the part of the work he has planned will remain undone.

But alas, men waste a great part of their time not knowing its value. No body ⁱ will spend money for nothing or for something trash. But people are seen spending time liberally without gaining any thing in return. They do not realise that time is more valuable than money, Money lost can be recovered but time lost can not be. Every hour that has been granted to man by the kindly providence should be spent usefully. The time is welspent which has been ~~tx~~ utilised in acquiring knowledge, in reading, in writing, in learning languages, literature, science, arts ~~x~~ or in gaining some manual skill. That time also is usefully spent which is used in improving one self physically, morally and spiritually. That time also is used well which ~~s~~ is spent ~~ix~~ earning money or in doing some service to humanity or in contributing some thing good to the society and in giving relief to those who are in distress. And last but not the least that time also is best spent in which man gets nearer and nearer to God or remains in communion with him.

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But also, men waste a great part of their time not knowing its value. No body will spend money for nothing or for something cheap. But people are seen spending time liberally without gaining any thing in return. They do not realise that time is more valuable than money. Money lost can be recovered but time lost can not be. Every hour that has been granted to man by the kindly providence should be spent usefully. The time is wasted which has been so utilised in acquiring knowledge, in reading, in writing, in learning languages, literature, science, arts or in gaining some manual skill. That time also is usefully spent which is used in improving one self physically, morally and spiritually. That time also is used well which is spent in earning money or in doing some service to humanity or in contributing some thing good to the society and in giving relief to those who are in distress. And last but not the least that time also is best spent in which man gets nearer and nearer to God or remains in communion with him.

Wisemen do not waste their time, they always occupy them with some solid work. In this age unfortunately one has to waste much of his valuable time compulsively at a bus station or in queues before the booking windows. This wastage of time also should be avoided.

One should enjoy oneself after hard work but should avoid wasting one's time in gossiping, idle talks, senseless pleasures disparaging or quarreling or indulging in vices.

One should draw a time table for one's daily work and conduct one self punctually. Thus one is saved from waisting one's time.

Time wears on relentlessly and no body knows when the day of life will come to an end the dusk of death will befall him. ~~Therfa~~ Therefore, one should be quick in finishing one's work.

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 in finishing one's work.

TOLERANCE

The golden rule of conduct is mutual toleration, seeing that we will never think alike and we shall always see truth in fragment and from different angles of vision.

- Young India,
September 23, 1926.

FOURTH

The golden rule of conduct is mutual toleration,
seeing that we will never think alike and we
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different angles of vision.

— Young India,
September 22, 1926.

(xxxiii) T O L E R A N C E

Variety is a rule in all aspects of human society. Among men their ways and manners of life and their views on subjects vastly differ from one another. In our country where diversity in religions, languages and political ideologies is conspicuous it becomes essential for us to observe the principle of tolerance. Since in the midst of diversity it is the principle of tolerance only that can keep peace and harmony.

Democracy, secularism and socialism are the great ideologies on which our constitution is based. So tolerance becomes an essential precondition for us to live in conformity with these principles.

If one claims freedom of thought for himself he should grant the same freedom to others also. Therefore, every one has to be tolerant to other's views. Uniformity or regimentation of thought can never be brought about in a society, and fools only propose it. It has never ^{been} possible to make the whole society of one mind. Thus when tolerance is so necessary every one should train himself to listen to the opposite views with calm and composure. He should put up with all sorts of differences having ill will to none. A tolerant person faced with opposition remains unperturbed and unexcited. Thus a man of tolerance remains always at peace. So every one who moves in a civilised society should try to cultivate this social virtue.

Tolerance does not take away the right of dissension or of criticism one can dissent but by showing all respect to the opposition. A man of tolerance criticises

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Tolerance does not take away the right of dissent or of criticism one can dissent but by showing all respect to the opposite view.

but in words couched in politeness. He never intends to hurt the feelings of his opponent. A man of tolerance can be a close friend of him who holds quite contrary views. In fact real friendship is not that which exists between likeminded people but which lasts between those who hold different views.

Tolerance is a great quality that keeps a society unified. Intolerance is the greatest enemy in keeping a society united. The leaders who want to save the society from crumbling should avoid intolerance at all costs.

Religious intolerance has been a great curse to India, as the twentieth century history India is tarnished with many blood feuds resulting from religious acrimony. To banish this plague of religious intolerance from this country should be our first concern.

To this end the virtue of tolerance must be inculcated in the minds of our children and youth. The youth should be taught that the substance of all religions is the same, it is only their outward rituals that differ from one another. They should also be taught that tolerance is a virtue next only to divinity.

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S A T Y A G R A H A

With Satya combined with Ahinsa you can bring the world to your feet. Satyagrah in the essence is nothing but introduction of truth and gentleness in the political life.

-Young India, March 10, 1920.

Satyagraha is the vindiction of truth not by infliction of suffering on the opponent but on oneself. The opponent must be weened from error by patience and sympathy.

-Life of Gandhi, Louis Fischer
Chapter. 8

"Satyagrahi's, said Gandhi, "~~have~~ have to convince the brain and conquer the heart by self suffering, sincerity and chivalry, not to hurt, humble, or embitter the adversary.

- Luis Fischer, Chapter-9.

Satyagraha is suffering without anger and without malice.

- Young India, Feb. 10, 1925.

Satyagrahi is never afraid of trusting the opponent. Even if the opponent plays him false twenty times, the Satyagrahi is ready to trust him the twenty first time, for an implicit trust in human nature is the very essence of his creed.

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I must not aim at his destruction. I must strive for his conversion. My non-cooperation with him will open his eyes to the wrong he may be doing.

- Gandhiji.

(2)

Religion must be defended not by killing but by dying, not by cruelty but by forbearance, not by evil deeds but by faith.

- Lactantius Christian apologist
"Birthright of man" - a unique
publication of Unesco. P.246.

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FIFTH CHAPTER

Maxims for personal life.

Maxims for social life.

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* Maxims for personal life.
* Maxims for social life.

MAXIMS FOR PERSONAL LIFE

1. Irrespective of gain or loss one should adhere to truth.
2. One should abstain from violence in thought word and deed.
3. Even in adversity one should not deviate from the right path, and one should face misfortune with courage.
4. One should be guided by what is right and not by self interest.
5. End should be achieved with fair and clean means.
6. Even in privacy one should not indulge in what is shameful.
7. Between the dictates of pleasure and duty one should prefer the latter.
8. One should not fall a victim to the passions of lust, rage and greed since they lead to perdition.
9. One should keep his body and clothes clean and his mind pure.
10. One should try to be cheerful in all circumstances.
11. One should not get irritated easily and should develop the sense of humour in him.

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11. One should not get irritated easily and should develop the sense of humour in him.

12. One should laugh heartily whenever there is an occasion for it.

13. In order to strengthen one's mind and character, one should read some thought provoking book daily.

14. One should adjust himself to all conditions without murmur. Adaptability to changing conditions is the key of success.

15. When God gives some punishment one should put up with it patiently.

16. In the battle of life if a man succeeds he should remain meek, if he fails he should not lose heart.

17. One should maximize his own short comings and minimize those of others.

18. One should not increase his physical needs unnecessarily.

19. Before going to bed one should thank God for His gifts.

20. For half an hour or so it is advisable to retire to a calm place and there withdrawing himself completely from the outside world and establishing himself in his higher and spiritual self, think only of that infinite life and light which pervades all.

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Happiness does not consist in having plenty to eat and drink, good clothes to wear, and good shelter, but happiness consists in having problems to solve, challenges to meet, and handicaps to surmount with courage and determination.

MAXIMS FOR SOCIAL LIFE

1. One should live in love and amity irrespective of the attitude of others.
2. A man should have good will even for those who oppose or malign him. One should have ill will for none.
3. One should try to return evil with goodness.
4. One should be carefully polite and gentle in dealing with others.
5. One should bear abuses and insults of others with calmness and forgiveness.
6. One should not entertain feeling of retaliation for others.
7. One should not use harsh words nor should hurt the feelings of others.
8. One should deal like friends with those who hold adverse views.

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9. One should hold service before self.
10. One should be ready to do service to others whenever an occasion arises for that.
11. One should sympathise with those who are in suffering or sorrow.
12. We should not do to others what we do not want to ^{be} done to us.
13. In a company or society a man should think first of others and then of himself. Forgetting oneself one should take interest in people around him.
14. One should derive greater pleasure in giving than in receiving, one should not be niggardly with one's compliments.
15. One should feel proud in paying respect to others rather than in receiving the same from others.
16. One should be liberal in dealing with others and beware of pettiness.
17. A man should claim freedom of speech and freedom of action for himself but he should allow others also to enjoy the same privilege.
18. One should win his opponents by reason or persuasion rather than by pressure or force. And differences should be resolved by arguments and not by violence.

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19. Tolerance should be man's watch word and fanaticism should be a taboo to him.

20. One should steer clear ~~t~~ of racialism, communalism, linguism, regionalism, and every kind of parochialism and should accept only one ism that is humanism.

21. Even when views conflict and passions are aroused one should try to see the other man's point of view.

22. "There is one God and one religion" this should be the motto of all.

23. "The whole world is my village" should be the claim of all.

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SIXTH CHAPTER

SOME RELIGIOUS STORIES FROM HINDU SCRIPTURES.

- # Stricking to truth by Jabala
- # Sacrifice of Vedvrat for his father
- # The supernatural power of a devoted wife and of a devoted son.
- # Supreme sacrifice of Harish Chandra for truth.

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Striving to truth by Jadaia

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The supernatural power of a devoted wife and of a devoted son.

Supreme sacrifice of Harish Chandra for truth.

षष्ठम प्रकरण

धार्मिककथाएं

स त य का म का सत्य भा ष ण

सत्यकामो ह जाबालो जबालां मातर मामन्त्रयाचक्रे । ब्रह्मचर्यं
भवति विवत्स्यामि । किं गोत्रो न्वहमस्मि ।

सा हैनमुवाच । नाहमेद्वेद तात ! यद्गोत्रस्त्वमसि ।
बह्वहंवरन्ती परिचारिणी यौवने त्वामलभे । साहमेतन्न वेद यद्गोत्र-
स्त्वमसि । जबाला तु नामाहमस्मि । सत्यकामो नाम त्वमसि ।
स सत्यकाम एव जाबालो ब्रवीथा ।

स ह हारिद्रुमतं गौतममेत्योवाच । ब्रह्मचर्यं भावति
वत्स्याभ्युपेयां भगवन्तमिति ?

तं होवाच, किं गोत्रो नु सौम्यासीति । स हो वाच, नाऽहं
मेद्वेद यद्गोत्रोऽहमस्मीति । अपृच्छं मातरं, सा मा प्रत्यब्रवीत् । ^{यद्गोत्रं} ~~षष्ठं~~ ^{यद्गोत्रं}
अहंवरन्ती परिचारिणी यौवने त्वामलभे, साहमेतन्न वेद यद्गोत्रस्त्वमसि ।
जबाला तु नामाहमस्मि, सत्यकामो नाम त्वमसीति । सोऽहं सत्यकामो
जाबालोऽस्मि भो इति ।

अ तं होवाच नेतद ब्राह्मणो विवक्तुमर्हति । समिधं सौम्या
हरोपत्वा नेष्ये ।

- छान्दोग्योपनिषद् खण्ड-4

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प्राक्प्रमाणिका

ॐ नमो भगवते वासुदेवाय

आह्वयः। श्रीगुरुदेवः स्वस्ति। श्रीगुरुदेवः स्वस्ति। श्रीगुरुदेवः स्वस्ति।
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A-500 श्रीगुरुदेवः स्वस्ति।

RELIGIOUS STORIES

SATYAKAM JABAL

Speak Truth, nothing but simple truth

The sun had set on the western horizon of the river among the tangle of the forest.

The hermit boys had brought the cattle home, and sat round the fire to listen to the master Goutama, when a strange boy came, and greeted him with fruits and flowers and howing love at his feet, spoke in a bird like voice - 'Lord, I have come to thee, to be taken unto the path of the supreme truth.'

'My name is Satyakama'.

'Blessings ~~is~~ be on thy head', said the master.

'Of what clan art thou, my child? It is only fitting for a Brahmin to aspire to the highest wisdom.'

'Master', answered the boy, "I know not of what clan I am. I shall go ~~na~~ and ask my mother."

Thus saying, Satyakama took leave, and wading across the Shallow stream, came back to his mother's hut, which stood at the end of the sandy waste at the end of a sleeping village.

The lamp burnt dimly in the room, and the mother stood at the door in the dark, waiting for her son's return.

THE HERMIT BOY

CHAPTER I

Speak truth, nothing but simple truth

The sun had set on the western horizon of the river among the foliage of the forest.

The hermit boy had brought the cattle home, and sat round the fire to listen to the master's story. When a strange boy came, and greeted him with words and flowers and bowing low at his feet, spoke in a bird-like voice - 'Lord, I have come to thee, to be taken unto the path of the supreme truth.'

'My name is Satyakama.'

'Blessings be on thy head,' said the master. 'What clan art thou, my child? It is only fitting for a Brahmin to aspire to the highest wisdom.'

'Master,' answered the boy, 'I know not of what

clan I am. I shall go and ask my mother.'

Thus saying, Satyakama took leave, and waving adieu to the shallow stream, came back to his father's hut, which stood at the end of the sandy waste at the end of a sleeping village.

The lamp burnt dimly in the room, and the mother stood at the door in the dark, waiting for her son's return.

she clasped him to her bosom, kissed him on his hair, and asked him of his errand to the master.

"What is the name of my father, dear mother?" asked the boy.

"It is only fitting for a Brahmin to aspire to the highest wisdom, said Lord Gautam to me."

The woman lowered her eyes, and spoke in a whisper.

"In my youth I was poor and had many masters. Thou didst come to thy mother Jabala's arms, my darling, who had no husband."

The early rays of the sun glistened on the tree-tops of the forest hermitage.

The students, with their tangled hair still wet with their morning bath, sat under the ancient tree, before the master.

There came Satyakama.

He bowed low at the feet of the sage, and stood silent.

"Tell me," the teacher asked him.

"Of what, clan art thou?"

"My Lord," he answered, "I know it not. My mother said when I asked her, 'I had served many masters in my youth, and thou hadst come to thy mother, Jabala's arms, who had no husband.'"

There rose a murmur like the angry hum of bees disturbed in their hive, and the students muttered at the shameless insolence of that outcast.

She clasped him to her bosom, kissed him on his hair
and asked him of his errand to the master.
"What is the name of my father, dear mother?"
asked the boy.

"It is only fitting for a Brahmin to aspire to
the highest wisdom," said Lord Gautama to me.
The woman lowered her eyes, and spoke in a
whisper.

"In my youth I was poor and had many masters.
They didst come to thy mother Jabele's arms, my darling,
who had no husband."

The early rays of the sun glistered on the trees
tops of the forest hermitage.

The students, with their tangled hair still wet
with their morning bath, sat under the ancient tree, be-
fore the master.

There came Satyakama.
He bowed low at the feet of the sage, and stood
silent.

"Tell me," the teacher asked him.
"Of what clan art thou?"
"My lord," he answered, "I know it not. My mother
said when I asked her, 'I had served many masters in my
youth, and thou hadst come to thy mother, Jabele's arms,
who had no husband.'"

There rose a murmur like the angry hum of bees
disturbed in their hive, and the students muttered at
the shameless insolence of that outcast.

Master Gautama rose from his seat, stretched out his arms, took the boy to his bosom, and said, 'best of all Brahmins art thou, my child. Thou ~~am~~ hast the noblest heritage of truth."

- Translated by Rabindra Nath Tagore.

(from Fruit Gathering - from Chandogya Upanishat)

Master Ganga rose from his seat, stretched out
his arms, took the boy to his bosom, and said, 'best of
all Brahmins art thou, my child. thou hast the noblest
heritage of truth.'

- Translated by Rabindra Nath Tagore.

(From Kavit Ganga - from Chandrasekhar Upadhyay)

पितुरर्थं पुत्रस्य स्वार्थं त्यागः

SACRIFICE OF A SON FOR HIS FATHER.

1. स शान्तनुः । कदाचिद्धनं यातो यमुनामभितोनदीम्
महोपतिरनिर्देश्य माजिह्वाद्गन्धमुत्तमम् ।

-आदिपर्व 100.45

Once upon a time, the king Shantanu, went to a forest on the banks of the river Yamuna, where while roaming, he perceived a sweet scent coming from an unknown direction.

2. तस्य प्रभावमन्विच्छन्विचक्यैर समन्ततः ।
स ददर्श तदा कन्यां दाशानां देव रूपिणीम् ॥ -46

With the desire to find out its source, he wandered about hither and thither, and at last he saw a maiden of celestial beauty, belonging to the fisherman class.

3. ताम-पृच्छत्स दृष्ट्वैकन्यामसितलोचनाम् ।
कस्य त्वमसि काचासि किं व भीरु ! चिकीर्षसि ॥ -47

Having seen her, he asked that black eyed maiden, "O timid maiden! who are you? what are you doing here?"

4. साब्रवीद्दासकन्यास्मि ! धर्मार्थवाहये तरीम् ।

-48.

She said, "I am daughter of the Chief of the fishermen. By the order of my father I am engaged to row this boat to take people across this river for religious merits.

5. रूपमाधुर्यगन्धैर्वस्तां सुयक्तां देव रूपिणीम् ।
समीक्ष्य राजा दासेयीं कामयामास शान्तनुः ॥ -49

पृष्ठ १०५

DESCRIPTION OF A SON FOR HIS FATHER.

१. एक बार एक राजा अपने बेटे के सम्बन्ध में अपने पिता को बताना चाहता था।

— १०५ —

Once upon a time, the king Shantanu, went to a forest on the banks of the river Yamuna, where while resting, he perceived a sweet scent coming from an unknown direction.

२. उस राजा ने कहा कि मैं अपने बेटे के सम्बन्ध में बताना चाहता हूँ।

With the desire to find out its source, he wandered about higher and thicker, and at last he saw a maiden of celestial beauty, belonging to the fisherman class.

३. उस राजा ने कहा कि मैं अपने बेटे के सम्बन्ध में बताना चाहता हूँ।

Having seen her, he asked that black eyed maiden, "O timid maiden! who are you? what are you doing here?"

४. उस राजा ने कहा कि मैं अपने बेटे के सम्बन्ध में बताना चाहता हूँ।

— १०६ —

She said, "I am daughter of the Chief of the fishermen. By the order of my father I am engaged to row this boat to take people across this river for religious merits."

५. उस राजा ने कहा कि मैं अपने बेटे के सम्बन्ध में बताना चाहता हूँ।

Having seen her endowed with celestial beauty, amiability, and fragrance the king Shantanu desired to possess her.

6. पर्यपृच्छतस्तस्याः पितरं सोऽत्मकारणात् ।

- 50

The king went to her father and asked him to give her to him, he enquired wheather he was willing to give her in marriage.

7. दासराज उवाच - यदीमां धर्मपत्नीं त्वं मत्तः प्रार्थयसेऽनघा ।
सत्यवागसि सत्येन समयं कुरुमे ततः ॥
51-52

The Chief of the fishermen replied to the king, "O sinless one ! if you desire to make her your lawful wife, and as you are truthful, then give me a pledge."

8. शान्तनुरुवाचः - श्रुत्वा तव वरं दास ! व्यवस्येमहं तव ।
दातव्यं चेत्प्रदास्यामि न त्वदेयं कथं न ॥ -54

The king said, "O fisherman! After hearing what you ask, I can say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it.

9. दास उवाचः - अस्यां जायते यः पुत्रः स राजा पृथिवीपते ।
त्वदूर्ध्वमभिषेक्तव्यो नान्यः कश्चन पार्थिव ! ॥

-55

The fisherman said, "O king! the son that will be born of this girl will be installed on your throne and none else shall be made your successor.

10. नाकामयत तं दातुं वरं दासाय शान्तनुः ।

शरीरजेन त्रेण दह्यमानोऽपि भारत ! ॥ -56

But the king was unwilling to grant this will of the fisherman, though his body was being burnt by the fire of her desire.

11. स चिन्तयन्नेव तदा दास कन्यां मदीपतिः ।

Having seen her endowed with celestial beauty, and first of all, and first of all, the king desired to possess her.

- 20 -

The king went to her father and asked him to give her to him, he enquired whether he was willing to give her in marriage.

7. The king said - "I am willing to give her to you, but you must first of all, give me a pledge."

The king of the fishermen replied to the king, "O king, if you desire to make her your lawful wife, and as you are truthful, then give me a pledge."

8. The king said - "I will give you a pledge, but you must first of all, give me a pledge."

9. The king said - "I will give you a pledge, but you must first of all, give me a pledge."

The king said, "O fisherman! After hearing what you say, I can say whether I will be able to grant it or not. If it is capable of being granted, I shall certainly grant it."

10. The king said - "I will give you a pledge, but you must first of all, give me a pledge."

- 21 -

The fisherman said, "O king! the son that will be born of this girl will be installed on your throne and none else shall be made your successor."

11. The king said - "I will give you a pledge, but you must first of all, give me a pledge."

12. The king was unwilling to grant this will of the fisherman, though his body was being burnt by the fire of his desire.

प्रत्यायायादस्तिनपुरं कामोपहतः चेतनः ॥-57

The king returned to Hastinapur his capital, thinking of the daughter of the chief of fisherman, and his heart afflicted by her desire.

12. ततः कदाचिच्छोचन्तं शान्तनुं ध्यानमास्थितम् ।

पुत्रो देवव्रतो⁵भ्येत्य पितरं वास्कमब्रवीत् ॥ -58

One day when the King was meditating over the girl in sorrow, his son Devevrata came to him and said.

13. सर्वतो भवतः क्षेमं विधेयाः सर्वपार्थिवाः ।

तत्किमर्थमिहा भोक्षणं परिशोचसि दुःखितः ॥-59

"I see there is all prosperity with you, all chiefs and potentates obey you, why then you grieve thus in sorrow?"

14. व्याधिमिच्छामि ते ज्ञातुं प्रतिकुर्यां हि तत्र वै ॥-60

I wish to know the disease from which you suffer, so that I may try to get a remedy.

15. एवमुक्तः सपुत्रेण शान्तनुः प्रत्यभाषत ।

अस्य ध्यानपरो यथा वत्स । तथा शृणु

अपत्यं न स्वस्त्वमेवेकः कुले महति भारत ॥ -61-62

The king replied, "Truly I am melancholy, I tell you why I am so, you are the only son in this our great dynasty.

16. त्वं शूरः सदा मर्षां शस्त्रनित्यश्च भारत ।

नान्यत्र युद्धात्तस्मात्ते निधनं^{विद्यते} स्ववि^{कविष्यते} स^स कथं भवेत् ॥

सो हि मम सस्य मापन्नस्त्वयि शान्ते कथं भवेत् ॥ -63-64

O Bharat! you are always engaged in the sports of arms and achievements of power. Also you are a hero of excitable temper, always engaged in the exercises of arms. I am afraid there is every likelihood of your being slain on the field of battle. If it so happens what would be the fate of our race? For this reason I am melancholy.

The king returned to Hastinapur his capital, thinking of the daughter of the chief of fishermen, and his heart afflicted by her desire.

One day when the king was meditating over the girl in sorrow, his son Devavrata came to him and said:

I see there is all prosperity with you, all chiefs and potentates obey you, why then you grieve thus in sorrow?

I wish to know the disease from which you suffer, so that I may try to get a remedy.

The king replied, "Truly I am melancholy, I tell you why I am so, you are the only son in this our great dynasty."

O Bharat! you are always engaged in the sports of arms and amusements of power. Also you are a hero of excitable temper, always engaged in the exercises of arms. I am afraid there is every likelihood of your being slain on the field of battle. It is no happiness what would be the fate of our race for this reason I am melancholy.

17. ततस्तत्कारणं राज्ञो ज्ञात्वा सर्वमशेषतः ।
देवव्रतो महाबुद्धिः प्रजयाचान्वचिन्तयत् ॥ - 71

Having heard the cause of his grief from the King, the greatly intelligent and wise Devavrata thought over it carefully.

18. अभ्यगच्छत्तदैवाशु वृद्धामात्यं पितुर्हितम् ।
तमपृच्छत्तदाभ्येत्य पितुस्तच्छोक कारणम् ॥ - 72

And soon he went to the old minister devoted to his father's welfare. He asked him the cause of his father's sorrow.

19. तस्मै स कुरुमुख्याय यथावत् परिपृच्छते ।
वरं शशंस कन्यां तामुद्दिश्य भरतर्षभ ॥ - 73

The minister told him about the whole episode and about the pledge regarding the maiden of the chief of the fishermen.

20. ततोदेवव्रतो वृद्धैः क्षत्रियैः सहितस्तदा ।
अभिगम्य दासराजं कन्यां वद्रे पितुः स्वयम् ॥ - 74

Thereupon Devavrata, accompanied with many venerable Kshatriya chiefs, went to the chief of fishermen and begged his daughter for his father.

21. दासराज उवाच -
कन्या पितृत्वात्किञ्चित्तु वक्ष्यामि त्वां नराधिप ।
बलवत्सम्पत्नतामत्र दोषं पश्यामि केवलम् ॥ - 81

The chief of fishermen received him with all adoration. And said to him, "O king ! I have only one word on behalf of this maiden being her father. The only strong objection in this matter is the fact of a rival in a co-wife's son.

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22. यस्यहि त्वं सपत्नः स्यात्गन्धर्वस्या सुरस्यवा ।
न स जातु चिरंजीवेत्त्वयि क्रुद्धे परन्तप ॥ -82

"O Chastiser of foes ! he is not safe, even if he be an Asura or Gandharva, who has a rival in you. He will never live long if you grow angry.

23. एतावान्न दोषोहि नान्यः कश्चन पार्थिव ।
- 83.

A king ! this is the only objection in this marriage, there is no other.

24. एवमुक्तस्तु गा^{द्यु}गीयस्त्युक्तं प्रत्यभाषत ।
शृण्वन्तां भूमिपालानां पितुरर्थाय भारत ॥ =84.

Having been thus addressed Devavrata replied to him, in the hearing of all the chiefs and patentates, for the sake of his father.

25. इदं मे व्रतमादत्स्व सत्यं^{सत्य}वतांवर ।
नैव जातो न वा जात ईदृशं वक्तुमुत्सहेत् ॥ - 85

O chief of fishermen! listen to the vow? take today. There was never born or there will be ever born who will have the courage to take such a vow.

26. एवमेतत्करिष्यामि यथा त्वमनुभाषसे ।
यो स्यां जनिष्यते पुत्रः सनो राजा भविष्यति ॥ - 86

Devavrata raising his hand upwards declared "I shall do what you demand, the son that will be born of this maiden will be ^uover king?

27. इत्युक्तः पुनरेवाथ तं दासः प्रत्यभाषत । -87
यत्त्वया सत्यवत्यर्थे, सत्य धर्म परायण !
राजमध्ये प्रतिज्ञातमनुस्य त्वैवतत् ॥ - 90

“Greatest of foes ! he is not safe, even if he be an
assault or denunciation, who has a rival in you. He will
never live long if you grow angry.”

“King ! this is the only objection in this marriage,
there is no other.”

Having been thus addressed, he was so moved to him,
in the hearing of all the chiefs and patenter, for
the sake of his father.

“Chief of fishermen ! listen to the vow I take today.
There was never born or there will be ever born who
will have the courage to take such a vow.”

“Heavens ! raising his hand upwards declared, I shall do
what you demand, the son that will be born of this maiden
will be over king.”

Having been thus addressed by Devavrata the chief of the fishermen said, "O devotee of truth! the pledge you have taken in the midst of these chiefs for the sake of Satyavati is worthy of you.

28. नान्यथा तन्महाबाहो ! संशयो नात्र कश्चन ।
तवापत्यं भवेद्यस्तु तत्र नः संशयो महान् ॥ -91

Now I have not the least doubt that you will never ^violate the pledge you have taken. But I have yet great doubt in respect of your sons.

29. देवव्रत उवाच -

दासराज ! निबोधेदं वचनं मे नृपोत्तम ।

शृण्वन्तां भूमिपालानां यद्ब्रवीमि पितुः कृतेः ॥ -93

Devevfata knowing the scruple of fisherman and being moved by the desire of doing good to his father, said. O chief of the fisher men ! "Listen to me what I say for the sake of my father in the presence of these chiefs and potentates.

30. राज्यं तावत्पूर्वमेव मया त्यक्तं नराधिपतः ।

अपत्य हेतोरपि च करिष्येऽद्य विनिश्चयम् ॥ -94

अद्य प्रभृति मे दास ! ब्रह्मचर्यं भविष्यति । =95

Then raising his hands upwards and moving towards the chiefs he declared in all solemnity, "Listen to me O chiefs and potentates! I just relinquished my right to the throne a few moments before, now I shall settle the doubt that has arisen in respect of my sons. O fisherman! from this day I adopt the vow of celibacy.

having been thus addressed by Devavata the chief of the
fishermen said, "O devotee of truth! the pledge you have
taken in the midst of these chiefs for the sake of
Satyavati is worthy of you."

28. ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा
ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा

Now I have not the least doubt that you will never relax
the pledge you have taken. But I have yet great doubt in
respect of your sons.

29. ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा

ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा
ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा

Devavata knowing the scruple of fishermen and being
moved by the desire of doing good to his father, said,
"O chief of the fisher men! listen to me what I say
for the sake of my father in the presence of these
chiefs and potentates."

30. ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा
ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा
ततः प्रत्युद्यम्य तस्यैव वचनं श्रुत्वा

Then raising his hands upwards and moving towards the
chiefs he declared in all solemnity, "Listen to me O
chiefs and potentates! I just relinquished my right to the
throne a few moments before, now I shall settle the doubt
that has arisen in respect of my sons. O fishermen! from
this day I adopt the vow of celibacy."

31. तस्य तद्वचनं श्रुत्वा संप्रहृष्टतनूरुहः ।

ददामीत्येव तं दासो धर्मात्मा प्रत्यभाषत ॥ - 96

Having heard his words, the hair of the fisherman stood erect in delight, and he said, "I bestow my daughter."

32. ततोन्तरिक्षे⁵प्सरसो देवाः सर्षिणास्तदा ।

अभ्यवर्षन्त कुसुमैर्भीष्मो⁵यमिति वाब्रुवन् ॥ - 97

Thereupon the Apsaras, the celestials and various classes of Rishis began to pour down flowers from the sky upon the head of Devavrata, and they exclaimed, this man is not Devavrata. Hence forward he is Bhishma the 'terrible'.

33. ततः स पितुरर्थाय तामुवाच यशस्विनीम् ।

अधिरोह रथं मातर्गच्छावः स्वगृहानिति ॥ - 98

Bhishma, then for the sake of his father, addressed the illustrious lady thus, "O mother? ascend this chariot, and let us go to our home."

34. एवमुक्ता तु भीष्मस्तां रथमारोप्य भामिनीम् ।

आगम्य हस्तिनपुरं शान्तनोः सन्न्यवेदयत् ॥ - 99-100

तस्य तदुष्करं कर्म प्रशंसुनेराधिपाः ।

समेताश्च पृथक्चैव भीष्मो⁵यमित्तिवाब्रुवन् । - 101

तच्छ्रुत्वा दुष्करं कर्मकृतं भीष्मेण शान्तनुः । स्वच्छन्दमरणं तुष्टो ददौ तस्मै^{महात्मने ॥}
Having said this, Bhishma made the lady ascend his car. And coming to Hastinapura, he told the King all that had happened. All the assembled chiefs and potentates applauded him for his great and gracious act and exclaimed, "He is really Bhishma the terrible".

His father the king having heard the great deed performed by his illustrious son gave him the boon of living long and dying at his will.

31. ॐ नमो भगवते वासुदेवाय ।
 ३१-३२

Having heard his words, the king of the fishermen stood
 erect in delight, and he said, "I bestow my daughter."

32. ॐ नमो भगवते वासुदेवाय ।
 ३२-३३

Thereupon the Apsaras, the celestiala and various classes
 of Rishis began to pour down flowers from the sky upon
 the head of Devavrata, and they exclaimed, this man is
 not Devavrata. Hence forward he is Bhishma the terrible.

33. ॐ नमो भगवते वासुदेवाय ।
 ३३-३४

Bhishma, then for the sake of his father, addressed the
 illustrious lady thus, "O mother! ascend this chariot, and
 let us go to our home."

34. ॐ नमो भगवते वासुदेवाय ।
 ३४-३५

Having said this, Bhishma made the lady ascend his car. And
 coming to Hastinapura, he told the king all that had happen-
 ed. All the assembled chiefs and potentates applauded him
 for his great and glorious act and exclaimed, "He is really
 Bhishma the terrible."
 His father the king having heard the great deed
 performed by his illustrious son gave him the boon of
 living long and dying at his will.

THE POWER OF A DEVOTED WIFE AND DEVOTED SON

1. कश्चिद्द्वजातिप्रवरः कौशिको नाम भारत ।
वृक्षमूले नु कस्मिंश्चिद्वेदानुच्चारयन् स्थितः ॥ - वनपर्व 205/2

There was a Brahmana by the name of Kaushika who used to recite Vedas sitting at the root of a tree.

उपरिष्ठाच्च वृक्षस्य बलाका सन्न्यलीयत ।
तया पुरीषमुत्सृष्टं ब्राह्मणस्य तदोपरि ॥ -3

One day there sat on the top of the tree a female crane which voided excrement on the body of the Brahmana.

तामवेक्ष्य ततः क्रुद्धः समपध्यायत द्विजः ।
भृशं क्रोधाभिभूतेन बलाका सानिरीक्षिता ॥ -4

There upon the Brahmana looked upon the crane with great anger and intended to injure her.

अपध्याता च विप्रेण न्यपदरणी तले ।
तत ऊर्ध्वं त्वसौ विद्वान्ग्रामं मेक्षयाय सश्रितः ॥ -7

Owing to the frown of the Brahmana the crane fell down on the earth. After this the Brahmana went towards the village for alms.

प्रविष्टस्तत्कुलं यत्र पूर्वं चरित्वा स्तुतः ।
देहीति याचमानोऽसौ तिष्ठेत्युक्तः स्त्रिया ततः ॥ -8

THE TOWN OF A DEVOTED WIFE AND DEVOTED SON

1. श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः
 ॥ - ॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः

There was a Brahmana by the name of Kausika who used
 to reside under a tree at the foot of a tree.

॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥
 ॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥

One day there sat on the top of the tree a female
 crane which voided excrement on the body of the
 Brahmana.

॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥
 ॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥

There upon the Brahmana looked upon the crane with
 great anger and intended to injure her.

॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥
 ॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥

Coming to the town of the Brahmana the crane fell
 down on the earth. After this the Brahmana went
 towards the village for alms.

॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥
 ॥ श्रीमद्भक्तिकथाः श्रीमद्भक्तिकथाः ॥ - ॥

After having gone round some families he entered a house where he used to beg before. There he begged for the alms. The house wife asked him to wait.

शौचं तु यावत् कुरुते भाजनस्य कुटुम्बिनी ।
एतस्मिन्नन्तरे राजन् ! क्षुधा संपीडितो भूम् ॥
भर्ता प्रविष्टः सहसा तस्या भरत सत्तम् ॥ -9-10

While the matron was cleansing the vessel for giving him alms, her husband oppressed with hunger, entered the house, all of a sudden.

द्य सा तु दृष्ट्वा पतिं साध्वी ब्राह्मणं व्यपहाय तम् ।
पथमाचमनीयं ददौ भर्तुस्तथा ऽ सनम् ॥ - 11

The chaste house wife neglecting the Brahmana started attending to her husband, giving him water to wash his feet and rinse his mouth and providing him with a seat to sit.

प्रह्वा पर्यवरच्चापि भर्तारमसितेक्षणा ।
आहारेणाथ भक्ष्यैश्च वाक्यैश्च मधुरैस्तथा ॥ -12

Then the black eyed matron served her husband with sweet food and drink and stood by his side to attend to his needs.

उच्छिष्टं भाविता भर्तुर्भुक्ते नित्यं युधिष्ठिर !
दैवतं च पतिं मैने पतिश्शृणुषेरता ॥ - 13

That lady devoted to her husband always ate the remants^N of his dish, regarding him her god.

सा ब्राह्मणं ततो दृष्ट्वा संस्थितं भक्ष्यं कौक्षिणम् ।
कुर्वती पतिश्शृणां संस्माराथ शुभेक्षणा ॥ - 16

After having gone round some families he entered a house where he used to beg before. There he begged for the alms. The house wife asked him to wait.

॥ श्रीगणेशाय नमः ॥
॥ अथ श्रीमद्भगवद्गीतायां अष्टाध्यायः ॥
॥ १-१० ॥

While the mother was cleaning the vessel for giving him alms, her husband oppressed with hunger, entered the house, all of a sudden.

॥ श्रीगणेशाय नमः ॥
॥ अथ श्रीमद्भगवद्गीतायां अष्टाध्यायः ॥
॥ १-११ ॥

The chaste house wife neglecting the Brahman started attending to her husband, giving him water to wash his feet and rinse his mouth and providing him with a seat to sit.

॥ श्रीगणेशाय नमः ॥
॥ अथ श्रीमद्भगवद्गीतायां अष्टाध्यायः ॥
॥ १-१२ ॥

Then the black eyed mother served her husband with sweet food and drink and stood by his side to attend to his needs.

॥ श्रीगणेशाय नमः ॥
॥ अथ श्रीमद्भगवद्गीतायां अष्टाध्यायः ॥
॥ १-१३ ॥

That lady devoted to her husband always ate the remnants of his dish, regarding him her God.

॥ श्रीगणेशाय नमः ॥
॥ अथ श्रीमद्भगवद्गीतायां अष्टाध्यायः ॥
॥ १-१४ ॥

Whilest thus engaged in the service of her husband,
she remembered of the Brahman who was still waiting
for alms.

ब्रीडिता मा भवत्साध्वी तदा भरत सत्तम ।
भिक्षामादाय विप्राय निजेगाम यशस्विनी ॥-17

Remembering him, good woman became shy, and atonce
hastened to the door to give him alms.

ब्राह्मण उवाच - किमिदं भवति ! त्वं मां तिष्ठेत्युक्ता वरानने ।
उपरोधं कृतवती न विसर्जित वत्यसि ॥ - 18

The Brahamana said, O woman! what is it, that you asked
me to stay, and kept me waiting and did not dismiss me?

ब्राह्मणं कोप सन्तप्तं ज्वलन्तिमिव तेजसा ।
दृष्ट्वा साध्वी मनुष्येन्द्र ! सान्त्वपूर्वं वचो ब्रवीत् ॥-19

Seeing the Brahamana greatly enraged as if burning with
fire, the lady addressed him in a way to pacify him.

क्षन्तुमर्हसि मे विप्र ! भर्ताभि देवतं महत् ।
स चापि क्षुधितः श्रान्तः प्राप्तः शश्रुषितोमया ॥ -20

O learned one! it beh^oaves you to forgive me. My husband
is my God. Meanwhile he came in hungry and fatigued and
I served him.

ब्राह्मण उवाच - ब्राह्मणा न गरीयान्सो, गरीयास्ते पतिःकृतः ।
ब्राह्मणा ह्यग्निमदृशा द्रुहेयुः पृथिवी मपि ॥ -21.22

without less engaged in the service of her husband,
the remembered of the Brahman who was still waiting
for him.

श्रीमद्भगवद्गीता ॥ १८-१९ ॥

Remembering him, good woman became shy, and at once
opened to the door to give him alms.

श्रीमद्भगवद्गीता ॥ १८-१९ ॥

The Brahmana said, O woman! what is it, that you asked
me to stay, and kept me waiting and did not dismiss me?

श्रीमद्भगवद्गीता ॥ १८-१९ ॥

Seeing the Brahmana greatly enraged as if burning with
fire, the lady addressed him in a way to pacify him.

श्रीमद्भगवद्गीता ॥ १८-२० ॥

I learned once it behoves you to forgive me. My husband
is my God. Meanwhile he came in hungry and fatigued and
I served him.

श्रीमद्भगवद्गीता ॥ १८-२१ ॥

The Brahamana said, "The Brahamanas are not regarded by you to be superior, rather you regard your husband to be superior to them. You being a householder insult Brahamanas. Really the Brahamanas are like fire and they even can burn the whole earth.

स्त्री उवाच - नाहं बलाका विप्रर्षे त्यजक्रोधं तपोधन !

अनया क्रुद्धया दृष्ट्या क्रुद्धः किं मे करिष्यसि ॥ -24

The woman said, "O sage like Brahaman! O possessor of the wealth of asceticism! do not think that I am a female crane. You are prone to anger but what will you do by this show of your wrathful look?

नावजानाम्यहं विप्रान्देव तुल्यान्मनस्विनः ।

अपराधमिमं विप्र ! क्षन्तुमर्हसि मे नघ ! ॥ -25

I never disrespect the Brahamanas, they are gods to me, they are possessed of great wisdom. O Brahamana! O sinless one! you should forgive this ~~xxxx~~ fault of mine.

दैवतेष्वपि सर्वेषु भर्ता मे दैवतं परम् ।

अविशेषेण तस्याहं कुर्याद्धर्मं द्विजोत्तम ॥- 31

O the most excellent of the Brahamanas! of all the Gods. my husband is my highest deity, I practise the special Dharma of serving my husband as the highest God.

शुश्रूषायाः फलं पश्य पत्युर्बाह्मण यादृशम् ।

बलाका हि त्वया न दग्धारोषात्तद्विदितमया ॥ - 32

The Brahmanas said, "The Brahmanas are not regarded by you to be superior, rather you regard your husband to be superior to them. You being a householder, surely the Brahmanas are like this and they even can burn the whole earth."

तथा उवाच - त्वं ब्रह्मणोऽपि श्रेष्ठः ।

अथ ब्रह्मणोऽपि श्रेष्ठः त्वं हि श्रेष्ठः ॥ - 24

The woman said, "I see like Brahmanas! O possessor of the wealth of asceticism! do not think that I am a female creature. You are prone to anger but what will you do by this show of your wrathful look?"

ततश्च ब्रह्मणोऽपि श्रेष्ठः ।

अथ ब्रह्मणोऽपि श्रेष्ठः त्वं हि श्रेष्ठः ॥ - 25

I never disrespect the Brahmanas, they are gods to me, they are possessed of great wisdom. O Brahmanas! O sinless ones! you should forgive this fault of mine.

ततश्च ब्रह्मणोऽपि श्रेष्ठः ।

अथ ब्रह्मणोऽपि श्रेष्ठः त्वं हि श्रेष्ठः ॥ - 26

O the most excellent of the Brahmanas! of all the gods, my husband is my highest deity. I practice the special means of serving my husband as the highest God.

ततश्च ब्रह्मणोऽपि श्रेष्ठः ।

अथ ब्रह्मणोऽपि श्रेष्ठः त्वं हि श्रेष्ठः ॥ - 27

O Brahmana! see the results of the service of one's husband, it became known to me that you consumed the female crane with your wrath.

यदि विप्र ! न जानीषे धर्म परमकं द्विज ।
 धर्म व्याधं ततः पृच्छ गत्वा तु मिथिला पुरीम् ।
 अत्युक्तमपि मे सर्वं क्षन्तुमर्हस्यनिन्दित ! -43-46

O Brahmana! if you want to know the real essence of Dharma, go to the city of Mithila and there ask the religious fowler about it. He is ever ready to serve his father and mother. He is truthful. He has control over his passions. And he is known for the knowledge of Dharma.

O sinless one! please excuse me if anything derogatory I have done or said to you.

चिन्तयित्वा तदाश्चर्यं स्त्रियाप्रोक्तमशेषतः ।
 संप्रतर्येस मिथिला कौतूहल समन्वितः ॥ -206. 1-5

Meditating upon the wondrous thing the lady had told him and being filled with ~~exn~~ curiosity the Brahmana departed for Mithila.

धर्मव्याधमपृच्छच्च सचास्य कथितो द्विजैः ।
 अपश्यत्तत्र गत्वा तं सूनामध्ये व्यवस्थितम् ॥ -10

Having entered the city he enquired about the place of that virtuous fowler. Some Brahmanas pointed out to him the place, where he went and saw the fowler seated in the butchers' market.

+मागे

१ : जयसिंह एवम् 'अमात्र' तल्लिनी
२-१-३०२-॥ : तल्लिनी तल्लिनी तल्लिनी

01-11-2019

मार्गेमाहिष मांसानि विद्वौणन्तं तपस्विनम् ।
आकुलत्वाच्च क्रेतृणामेकान्ते संस्थितो द्विजः ॥ - 11

The Brahamana stood there at a distant corner, since the fowler was busy then in selling venison and meat of other animals, and as a large number of buyers gathered round him.

सत्तु ज्ञात्वा द्विजं प्राप्तं सहसा संभ्रमोत्थित ।
आजगाम यतो विप्रः स्थित एकान्त आसने ॥ - 12

Seeing that a ~~xxxx~~ twice born and had called on him, the fowler got up from his seat and hastened to the place where the Brahamana sat in seclusion.

धर्मव्याध उवाच - अभिवादये त्वां भगवन् ! स्वागतं ते द्विजोत्तम !
अहं व्याधोहि भद्रं ते किं करोमि प्रशाधिमाम् ॥ 13.

The fowler said, O foremost of the twice borns! I salute you, I welcome you, I am the fowler, be you happy, please command me what can I do for you?

एक पत्न्या यदुक्तोत्ति गच्छ त्वं मिथिलामिति ।
जानाम्येतदहं सर्वं यदर्थं त्वमिहागतः ॥ - 14

I know all that a house-wife told you to go to Mithila and call on me, I know also with what object you have come here.

श्रुत्वा च तस्य तद्वाक्यं स विप्रोभूषा विस्मितः ।
द्वितीयमिदमाश्चर्यमित्यमन्यत स द्विजः ॥ - 15

Having heard these words of the fowler, the Brahmana became greatly astonished, and thought that that was second marvel.

अदेशस्थं हि ते स्थानमिति व्याधोऽब्रवीदिदम् ।
गृहं गच्छाव भगवन् यदि ते रोचते ऽ नथ ॥ -16

Then the fowler said to him, "O Brahmana!" this place is not worthy of you, should you like let us go to my residence.

प्रविश्य च गृहं रम्यमासनेनाभि पूजितः ।
पाद्यमाचमनीयं च प्रतिगृह्य द्विजोत्तमः ॥ -180
य

Then making the Brahmana proceed before him, he set out towards his residence, and having entered that beautiful house, he honoured him with a seat, and gave him water to wash his feet and rinse his mouth.

ततः सुखोपविष्टस्तं व्याधं वचनमब्रवीत् ।
कर्मतेनैव सदृशं भक्तः प्रतिमाति मे
अनुत्तरे भूतं तात ! तव द्युक्तेरेण कर्मणा ॥ -190
य्यो

Seating himself comfortably the Brahmana said to the fowler, "It appears to me that this business of selling meat is not worthy to you. It is highly regrettable that you should have adopted such a dishonourable profession.

धर्मव्याध उवाच -

कुलागतमिदं कर्मपितृ पैतामहम् परम् ।
वर्तमानस्य मे धर्मो, स्वे मन्युं मा कृथा द्विज ! -20
न्युं

Having heard these words of the Fowler, the Brahman
became greatly astonished, and thought that there was
second marvel.

उत्तर १० ५ उत्तर १० उत्तर १०
॥ १० ॥ १० ॥ १० ॥

Then the Fowler said to him, "O Brahman!" This
place is not worthy of you, should you like let us go
to my residence.

उत्तर १० ५ उत्तर १० उत्तर १०
॥ १० ॥ १० ॥ १० ॥

Then making the Brahman proceed before him, he set
out towards his residence, and having entered that
beautiful house, he honoured him with a seat, and gave
him water to wash his feet and rinse his mouth.

उत्तर १० ५ उत्तर १० उत्तर १०
॥ १० ॥ १० ॥ १० ॥

Seeing himself comfortably the Brahman said to the
Fowler, "It appears to me that this business of selling
meat is not worthy of you. It is highly regrettable
that you should have adopted such a dishonourable
profession."

उत्तर १० ५ उत्तर १० उत्तर १०

उत्तर १० ५ उत्तर १० उत्तर १०
॥ १० ॥ १० ॥ १० ॥

This profession belongs to my race and has descended to me from my ancestors. O Brahmana do not be mangry if I follow the profession that belongs to my family.

विधात्रा विहितं पूर्वं कर्म स्वमनुपालयन् ।

परेण हि हतान्ब्रह्मन्वराहमहिजानहम् ॥

न स्वयं हन्मि विप्रर्षे विक्रीणामि सदा त्वहम् ॥ - 32

O Brahmana! do not be sorry if I fulfil carefully the duty assigned to me by my areator.

I never slay the animals myself. They are slain by others. I only sell their meat afterwards.

प्राणि हिंसा रक्षिचापि भवते धार्मिकः पुनः । ३४

A man may be virtuous even if he may be living by slaying animals by birth or by profession.

पुराकृतमिति ज्ञात्वा जीवाम्येतेन कर्मणा ।

स्वकर्म त्यजतो ब्रह्मन् अधर्म इह दृश्यते ॥

स्वकर्म निरतो यस्तु धर्मः स इति निश्चयः ॥ अध्याय-207

17-18

O foremost of Brahmanas! knowing this to be the profession of my forefathers I earn my livelihood by pursuing it.

To abandon one's own Karma or profession is considered to be a sin. And to stick to one's own Karma is certainly a Dharma.

व्याध उवाच — प्रत्यक्षं मम यो धर्मस्त्विं पश्य द्विजोत्तम !

ये न च सिद्धिरियं प्राप्ता मया ब्राह्मण पुंगव ॥

- ब्रह्मसूत्र अध्याय-213.3

सहजं कर्म कौन्तेय ! सदोषमपिन त्यजेत् ।

सर्वारिभाहिदोषेण धूमेनाग्निरिवावृताः ॥ - गीता, 18.48

One should not abandon ones own profession even though defective. All professions are tainted with some blemish just as fire is cloreded by smoke.

This profession belongs to my race and has descended
to me from my ancestors. O Brahmins do not be angry
if I follow the profession that belongs to my family.

तस्मात् कृपया न विदुष्विति ।
॥ १॥

— १७३ —

O Brahmins! do not be sorry if I follow certainly the
duty assigned to me by my creator.

I never slay the animals myself. They are slain
by others. I only sell their meat afterwards.
यत्किञ्चिद्विक्रयितुं नृपुंसः ॥ १॥

A man may be virtuous even if he may be living by

slaying animals by birth or by profession.

पुत्राणां वृत्तिः शूद्राणां वृत्तिः ॥ १॥

तस्मात् कृपया न विदुष्विति ।

— १७४ —

१७-१६

O foremost of Brahmins! knowing this to be the profession
of my forefathers I earn my livelihood by purchasing it.

To abandon one's own Karma or profession is
considered to be a sin. And to stick to one's own
Karma is certainly a Dharma.

यत्किञ्चिद्विक्रयितुं नृपुंसः ॥ १॥
तस्मात् कृपया न विदुष्विति ।

— १७५ —

तस्मात् कृपया न विदुष्विति ।
॥ १॥

One should not abandon one's own profession even though
fellowship. All professions are tainted with some blemish
just as fire is obscured by smoke.

O foremost of Brahmanas ! Now behold with your own eyes the Dharma which I observe and by means of which I have attained this success or siddhi.

उत्तिष्ठ भगवन् ! क्षिप्रं प्रविश्याभ्यन्तरं गृहम् ।
द्रष्टुमर्हसि धर्मज्ञ ! मातरं पितरं च मे ॥ -4

O exalted one! O virtuous one! arise, and enter the inner apartment and see my mother and father for yourself.

तत्र शुक्लाम्बर धरौ पितरावस्य पूजितौ ।
कृताहारौ तु सन्तुष्टौ वृषविष्टौ वरासने ॥ -5

Having been thus addressed the Brahmana went in and there saw his adorable parents who after having their meals were seated on excellent seats with white clothes on.

धर्मव्याधस्तु तौ दृष्ट्वा पादेषु शिरसा पतत् । -7

Seeing them the fowler prostrated himself before them with his head at their feet.

पिता माता च भगवन् एतौ मद्देवतं परम् ।
यद्देवतेभ्यः कर्तव्यन्ततदेताभ्यां करोम्यहम् ॥ -14-18
भ्यां

Then the virtuous fowler introduced the Brahmana to his parents who received him with the usual salutation.

Then the fowler said to him, "O exalted one! these are my father and mother, they are my idols, I worship them with that adoration which is due to Gods.

of foremost of Brahmins ! Now behold with your own
eyes the manner which I observe and by means of which
I have attained this success or alidhi.

Of course, I am not a Brahmin !
I am a Kshatriya !

O excited one ! O virtuous one ! arise, and enter the
inner apartment and see my mother and father for
yourself.

On the first day of the festival
the king of the city of Benares

having been thus addressed the Brahmins went to him and
there saw his adorable parents who after having their
meals were seated on excellent seats with white clothes

seated on the golden throne and

seeing them the Fowler prostrated himself before them
with his head at their feet.

That was a very good deed
and the king of Benares

Then the virtuous Fowler introduced the Brahmins to his
parents who received him with the usual salutation.

Then the Fowler said to him, "O excited one ! these
are my father and mother, they are my idols, I worship
them with that devotion which is due to gods."

२

एतौ मे परमं ब्रह्म^२ पितामाता च दैवतम् ।
 एतौ पुष्टैः फलैरन्यैस्तोष्यामि सदाद्विज ! -21

O Brahmana! these my father and mother are my supreme Gods. I try to gratify them with fruits, flowers and other edibles.

एतदर्थं मम प्राणा भार्या पुत्रः सुहृज्जनः ।
 सुपुत्रदारः शश्रूषां नित्यमेव करोम्यहम् ॥

My life breath, my children, and my friends, all are for them with my wife and children I always serve them.

स्वयं च स्नापयाम्येतौ तथा पादौ प्रधाक्ये ।
 आहारं च प्रयच्छामि स्वयं च द्विज सत्तम ॥ -24

O Brahman! I assist them in bathing, I wash their feet, I myself serve them food.

अनुकूलं सदा वच्मि विप्रियं परिवर्जये ।
 अधर्मेणापि संयुक्तं प्रियमाभ्यां करोम्यहम् ॥ -25

I ~~grk~~ tell them only that is agreeable to them, I avoid all that which is unpleasant to them. I do that which is pleasing to them even though it may not be in accordance with virtue.

धर्ममेनं गुरुं ज्ञात्वा करोमि द्विजसत्तम ।
 अतन्द्रितः सदा विप्र ! शश्रूषां वै करोम्यहम् ॥ -28

O foremost of the Brahmanas! with this belief that service of the father and mother is the greatest Dharma! I diligently and vigilantly wait upon them and serve them day and night.

1. 1855 A.D. 12th May 1855
 12-1 : 1855 A.D. 12th May 1855

O Brahman! these my father and mother are my supreme gods. I try to gratify them with fruits, flowers and other oblations.

1. 1855 A.D. 12th May 1855
 12-1 : 1855 A.D. 12th May 1855

My life passes, my children, and my friends, all are for them with my wife and children I always serve them.

1. 1855 A.D. 12th May 1855
 12-1 : 1855 A.D. 12th May 1855

O Brahman! I assist them in bathing, I wash their feet, I myself serve them food.

1. 1855 A.D. 12th May 1855
 12-1 : 1855 A.D. 12th May 1855

I try to tell them only that is agreeable to them, I avoid all that which is unpleasant to them. I do that which is pleasing to them even though it may not be in accordance with virtue.

1. 1855 A.D. 12th May 1855
 12-1 : 1855 A.D. 12th May 1855

O foremost of the Brahmanas! with this belief that service of the father and mother is the greatest Dharma! I diligently and vigorously wait upon them and serve them day and night.

गुरुं निवेद्य विप्राय मातापितराकुमौ ।
पुनरेव स धर्मात्मा व्याधौ ब्राह्मणमब्रवीत् ॥

- अध्याय-214. ।

Having introduced his parents to the Brahmana as his highest Gurus he again said thus to the Brahmana.

त्वया विनिकृता मातापिता च द्विज सत्तम !
अग्निः सृष्टोसि निष्क्रान्तो गृहान्ताम्यामनिन्दत । -7

O foremost of Brahmanas! you have wronged your mother and father, for you have left home for learning the Vedas, without acquiring their permission.

वेदाध्ययन कार्यार्थमयुक्तं तत्त्वयाकृतम् ।
तव शोकेन वृद्धौ ता वन्धीभूतौ तपस्विनौ ॥ -8.

You have not at all acted properly in this matter, for your aged father and mother have become blind in grief because of their separation with you.

तौ प्रसादयितुं गच्छ मात्वा धर्मोत्थगादयम् ।
तपस्वीत्वं महात्मा च धर्मोच निरतः सदा ॥ -9

Go back to please your parents. May Dharma never foresake you. You appear to be an ascetic, you are great & soul, and you look always devoted to Dharma.

सर्वमेतदपार्थ ते क्षिप्रं तौ संप्रसादय ।
श्रद्दधस्व मम ब्रह्मन् नान्यथा कर्तुर्हसि ॥ -10

Your study of the Vedas is all in vain, Therefore, soon go back to console your father and mother. Have regard for my words and do not act against my advice.

1. पितृव्येऽपि भ्रातृव्येऽपि

पुत्रेऽपि भ्रातृव्येऽपि

- 214-1

Having introduced his parents to the Brahmins as his
highest Gurus he again said that to the Brahmins.

ततः पितृव्येऽपि भ्रातृव्येऽपि

पुत्रेऽपि भ्रातृव्येऽपि

6. Foremost of Brahmins! you have wronged your mother
and father, for you have left home for learning the
Vedas, without securing their permission.

1. पितृव्येऽपि भ्रातृव्येऽपि

पुत्रेऽपि भ्रातृव्येऽपि

You have not at all acted properly in this matter, for
your aged father and mother have become blind in grief
because of their expectation with you.

1. पितृव्येऽपि भ्रातृव्येऽपि

पुत्रेऽपि भ्रातृव्येऽपि

to back to please your parents. May I have never foreseen
you. You appear to be an ascetic, you are great &
bold, and you look always devoted to Dharm.

1. पितृव्येऽपि भ्रातृव्येऽपि

पुत्रेऽपि भ्रातृव्येऽपि

your study of the Vedas is all in vain, therefore, soon
to back to console your father and mother. Have regard
for my words and do not act against my advice.

गम्यताम्य विप्रर्षे श्रेयस्ते कथ्याम्यहम् ॥ -11

O sage like Brahman! what I say is good for you.
You should return home even today.

माता पितरौ सकाशं हि गत्वा त्वं द्विज सत्तम ।

अतन्दिश्यः^त कुलधिष्ठं माता पित्रो हि पूजनम् ॥

अतः परमहं धर्मं^{as} नान्यं पश्यामि क्वचन ॥ 12-13

O foremost of Brahman^{as} After returning to the side of
your parents be quick in serving and honouring them.
I do not see if there is any other Dharma higher
than this.

ब्राह्मण उवाच - इहा ह मागतो दिष्ट्या दिष्ट्या मे संगतं त्वया

ईदृशा दुर्लभा लोके नरा धर्मप्रदर्शकाः ॥ -14

It was my good luck that I came here and it was also
my good luck that I met with you. Such men as give
good guidance to others in the path of Dharma are
~~different~~ difficult to come across in this world.

एको नर सहस्रेषु धर्मविद्विद्यते नवा ।

प्रीतोस्मि तव सत्येन भद्रं ते पुरुषर्षभ ॥ -15

O illustrious one! there is hardly any one like you
amongst one thousand who knows the mysteries of Dharma.
I am pleased with the truth you have said about me.
Let good fortune be yours.

पतमानो हि नरके भवतास्मि समुद्धृतः ।

माता पितृभ्यां शुश्रूषां करिष्ये वचनात्त्व ॥ -16-18.

I was at the point of falling in to hell when I was
saved by you. Now in accordance with your instruction
I shall go home and serve my father and mother.

11-11-11

O dear like Brahman! what I say is good for you.
You should return home even today.

That is the only way to the goal.

11-11-11

11-11-11

O foremost of Brahman! After returning to the side of
your parents be quick in serving and honouring them.
I do not see if there is any other Dharma higher
than this.

11-11-11

11-11-11

It was my good luck that I came here and it was also
my good luck that I met with you. Such men as give
good guidance to others in the path of Dharma are
highly difficult to come across in this world.

11-11-11

11-11-11

O illustrious one! there is hardly any one like you
amongst one thousand who knows the mysteries of Dharma.
I am pleased with the truth you have said about me.
Let good fortune be yours.

11-11-11

11-11-11

I was at the point of falling in to hell when I was
saved by you. Now in accordance with your instruction
I shall go home and serve my Father and Mother.

The Supreme Sacrifice of Harish Chandra
for TRUTH

हरिश्चन्द्रेति राजर्षिरासीत्त्रेतायुगे पुरा ।

धर्मात्मा पृथिवीपालः प्रोल्लसत्कीर्ति सत्तमः ॥ -1

मार्कण्डेयपुराण अध्याय-7-8

There was in Treta Yuga a sage like king named Harish Chandra who ruled over the kingdom of Ayodhya. He was a righteous and illustrious King.

विश्वामित्र उवाच:-

यदि राजा भवान्सम्यग् राजधर्ममवेक्षते ।

मह्यमाश्रमं कार्यार्थं दीप्तामिष्टदक्षिणा ॥ -2

One upon a time Vishwamitra a well known sage, approached him and said, 'O King ! if you observe your duties properly, please give me as much gift as I desire, in order to conduct my Ashram.

राजा उवाच -

उच्यतां भगवन् यत्ते दातव्यमविशंकितम् ।

यदि रजस्रं भवान्सम्यग् मनु

दत्तमित्येव तद्विदि यदपि स्यात्सुदुर्लभम् ॥ -3

The King replied, "O exalted one! tell me without the least hesitation the gift that you want. You may take it as already granted though it may be difficult to achieve.

विश्वामित्र उवाच -

राजन् प्रतिगृहीतौ यं यस्ते दत्तः प्रतिग्राहः ।

प्रयच्छ प्रथमं तावद्वृक्षिणां राजसूयिकीम् ॥ -4

Vishwamitra said, "O King! I have accepted the gift you have consented to give me. But beside it, you owe to me the sacrificial fee of the Rajsooya Yagna you performed.

The Supreme Sacrifice of Harish Chandra

For Truth

1. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

There was in Ayodhya a sage like King named Harish Chandra who ruled over the Kingdom of Ayodhya. He was a righteous and illustrious King.

2. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

3. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

One day a time Vishwamitra a well known sage, approached him and said, 'O King! If you observe your duties properly, please give me as much gift as I desire, in order to conduct my Ashvamedha Yajna.'

4. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

5. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

6. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

7. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

The King replied, 'O excited one! Tell me without the least hesitation the gift that you want. You may take it as already granted though it may be difficult to achieve.'

8. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

9. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

10. The King of the Kingdom of Ayodhya, who was a righteous and illustrious King, was called over the Kingdom of Ayodhya. He was a righteous and illustrious King.

Vishwamitra said, 'O King! I have accepted the gift you have consented to give me. But beside it, you owe to me the sacrificial fee of the Ashvamedha Yajna you performed.'

राजा उवाच -

ब्रह्मन् ! तामपि दास्यामि दक्षिणां भवतो ह्यहम् ।
क्रियतां द्विज शार्दूल ! यस्तेवष्टः प्रतिग्रहः ॥ -5

The King said, "O Brahman! I will give that also later on. First simply ask for that gift which will now please you.

विश्वामित्र उवाच -

ससागरां धरा मे तां सभूम्नां ग्राम पत्तनाम् ।

राज्यं च सकलं वीर रथाश्च गज संकुलम् ॥ -6 तवान्ध ॥-7
कोष्ठागारं च कोशं च यच्चैन्यं द्विधत्ते तव । विनाभायां च पुत्रं च शरीरं च ॥
Vishwamitra said, "O sinless one! I ask you to give me

the whole of your kingdom along with mountains, oceans, cities, villages, soldiers, horses, elephants, chariots, treasures, stores, and every thing else that is in your possession except your body, wife and son.

प्रहृष्टेनैव मनसा सोऽविकार मुखो नृपः ।

तस्यैव वचनं श्रुत्वा तथेत्याह कृताञ्जलिः ॥ -8

Having heard his demand the King consented to give all that he wanted, with ¹folded hands, and showed no signs of perturbation or vexation.

विश्वामित्र उवाच -

यदि राजन् त्वया दत्ता मम सर्वा वसुधरा ।

यत्र मे विषयं स्वाम्यं तस्मान्निष्क्रान्तुमर्हसि ॥ -9

Vishwamitra said, "O King! if you have bestowed the kingdom on me, you should quit the same, as it now belongs to me.

1. $\frac{1}{3}$ किंवा $\frac{2}{3}$ याद्वारे निवडले जाऊ शकते.

॥ श्रीगणेशाय नमः ॥

तथैति चोक्त्वा कृत्वाच राजा गन्तुं प्रचक्रमे ।
स्वपत्न्या शैव्यया साधै बालकेनात्मजेन च ॥ - 10

It will be so as you say" saying so and doing accordingly
the king with his wife and son began to leave his capital.

व्रजतः स ततो रुद्ध्वा पन्थानं ग्राह तं नृपम् ।
कृ — कृ यास्यसीत्यदत्त्वा मे दक्षिणां राजसूयकीम् ॥ - 11

But no sooner had he set out than Vishwamitra intervened
and stopped him and said to him, "where are you going
without paying my fee of the Rajsooya Yagya?"

हरिश्चन्द्र उवाच - भगवन्राज्य मे तत्ते दत्तं निहत कंटकम् ।
अवशिष्टमिदं ब्रह्मन् अत्र देहत्रयं मम ॥ - 12
भगवन् सांप्रतं नास्ति दास्ये काल क्रमेणते ॥ - 13

Harishchandra replied, "O exalted one! I have handed over
my whole kingdom to you, which is now yours without any
hitch or hindrance. Now only three bodies remain belong-
ing to me. I have, therefore, nothing left to me to
give you any more, but I shall give it too in course
of time.

विश्वामित्र उवाच -

किं प्रमाणो मया कालः प्रतीक्ष्यस्ते जनाधिपः ।
शीघ्रमाचक्ष्व शापाग्निरन्यथा त्वां प्रकक्ष्यति ॥ - 14

Vishwamitra said, O King! tell me how long have I to
wait? reply hastily, otherwise my curse will consume
you.

हरिश्चन्द्र उवाच -

मासेन तव विप्रर्षे ! प्रदास्ये दक्षिणां धनम् ।
साम्प्रतं नास्ति मे वित्तं मनुजां दातुं महसि ॥ - 15

... 11-10 ...

it will be so as you say" saying so and doing accordingly. the king with his wife and son began to leave his capital.

... 11-11 ...

but no sooner had he set out than Vishwamitra intervened and stopped him and said to him, "where are you going without paying my fee of the sage's service?"

... 11-12 ...

Vishwamitra replied, "O exalted one! I have handed over my whole kingdom to you, which is now yours without any hitch or hindrance. Now only three bodies remain before me. I have, therefore, nothing left to me to give you any more, but I shall give it too in course of time."

... 11-13 ...

... 11-14 ...

Vishwamitra said, "O king! tell me how long have I to wait to pay lastly, otherwise my curse will consume you."

... 11-15 ...

... 11-16 ...

The King said, O Brahman sage! "I promise to pay you your fee within a period of one month, as at present I have no money. Please accede to this of my request.

स गत्वा वसुधापालो दिव्यां वाराणसीं पुरीम् ।
नैषा मनुष्ययोग्येति शूलपाणेः परिग्रहः ॥ -16

Then the King set out on the way to Varanasi the devine city which belongs not to man but to God.

जगाम पद्भ्यां दुःखातः सह पत्न्या नुकूलया ।
पुरीं प्रविश्य ददृशे विश्वामित्रमुपस्थितम् ॥ -17

The King in all sadness accompanied by his amiable wife covered all the way from Ayodhya to Varanasi on foot. And no sooner he entered the city than he saw the sage Vishwamitra standing before him.

विश्वामित्र उवाच -

पूर्णः समाप्तो राजर्षे ! दीयतां ममदक्षिणा ।
राजसूय निमित्तीहि स्मर्यते स्वक्वोयदि ॥ -18

Vishwamitra said, "O sage like King! the period of one month promised by you is over today. Therefore give me my Rajsooya sacrificial fee if you remember your ward.

हरिश्चन्द्र उवाच -

ब्रह्मन्नयैव सम्पूर्णो मासे-म्लान तपोधन ।

तिष्ठेत्येत हिनाय यत्तत्प्रतीक्षस्व मा चिरम् ॥ -19

हृर्ध

The king said, "I promise to pay you your fee within a period of one month, as at present I have no money. Please recede to this of my request."

तदा राजा उवाच ।
एतत् प्रयच्छामि ते ।

Then the king set out on the way to Varanasi the divine city which belongs not to man but to God.

तदा राजा उवाच ।
एतत् प्रयच्छामि ते ।

The king in all haste accompanied by his wife and children covered all the way from Ayodhya to Varanasi on foot. And no sooner he entered the city than he saw the sage Vishwamitra standing before him.

तदा राजा उवाच ।
एतत् प्रयच्छामि ते ।

Vishwamitra said, "O sage like king! the period of one month promised by you is over today. Therefore give me my Rajasuya sacrificial fee if you remember your word."

तदा राजा उवाच ।
एतत् प्रयच्छामि ते ।

The king replied, "O Brahmana rich with austerities! indeed the promised month will be over today, but still half of the day remains, please wait till then.

विश्वामित्र उवाच -

✕ एवमस्तु महाराज ! आगमिष्याम्यहं पुनः ।
शायं तव प्रदास्यामि नवेदं प्रदास्यसि ॥ -20

Vishwamitra said, "Alright O great King! I shall return again, and of course I shall curse you if you do not pay money by the sunset today.

इत्युक्त्वा प्रययौ विप्रो राजा चाचिन्तयत्तदा ।
कथमस्मै प्रदास्यामि दक्षिणा या प्रतिश्रुता ॥ -21

So saying the Brahmana went away, and the King began to think as to how he should pay the a sacrificial fee he had promised.

राजानं व्याकुलं चिन्तयान मधोमुखम् ।
प्रत्युवाच तदा पत्नी वाष्प गद्गदया गिरा ॥ -22.

When the Queen saw the King, sad, dejected, warried and cast down, she spoke these words with choked throat and tears in her eyes.

राजन्जातमपत्यं मे सतां पुत्रफलाः स्त्रियः ।
स मां प्रदाय वित्तेन देहि विप्राय दक्षिणाम् ॥ -23

O King! I have already given birth to a child and having done so I have done my duty as a wife to you, therefore, you now can sell me and give the amount in lieu of the promised fee.

The king replied, "O Brahmins, rice with austerities indeed the promised month will be over today, but still half of the day remains, please wait till then."

Parting words -

Parting words : "Austerities, O King!"

And the Brahmins went away, saying, "Austerities, O King!"

Meanwhile, and of course I shall advise you if you do not pay money by the sunset today."

Parting words : "Austerities, O King!"

And the Brahmins went away, saying, "Austerities, O King!"

So saying the Brahmins went away, and the king began to think as to how he should pay the sacrificial fee he had promised.

Parting words : "Austerities, O King!"

And the Brahmins went away, saying, "Austerities, O King!"

When the queen saw the king, sad, dejected, worried and cast down, she spoke these words with choked throat and tears in her eyes.

Parting words : "Austerities, O King!"

And the Brahmins went away, saying, "Austerities, O King!"

O King! I have already given birth to a child and have done so I have done my duty as a wife to you, therefore, you now can sell me and give the amount in lieu of the promised fee."

हा हा कथं त्वया ! शक्यं वक्तुमेतच्छुचिस्मिते ।
दुर्वर्च्य मेतद्वचनं कर्तुं शक्नोम्यहं कथम् ॥ - 24

The King said, "O lady of pure smile! how could you utter such harsh and horrible words, how can I act upon them?"

एतस्मिन्नन्तरे प्राप्तौ विश्वामित्रो महातपाः ।
कालकल्प इव क्रुद्धो धनं समागितुं तदा ॥ - 25

Meanwhile Vishwamitra, known for his austerities, hastened to the place, to collect his money. He looked so angry as if he were an embodiment of death.

विश्वामित्र उवाच -

ॐ त्वयिराज्ञि प्रभवति सद्भावः, श्रूयतामिदम्
अथ मे दक्षिणां राजन् अदास्यति भवान्यदि
अस्ताचलं प्रयाते के शप्स्यामित्वा ततो ध्रुवम् । - 26

Vishwamitra addressing to the King said, "O King! I take pity upon you, but listen to me, if you do not give me my fee before the sun-set I shall certainly make you a victim of my curse.

भायांस्य भूयः प्रादेहं क्रियतां वचनं मम ।
मा शापानल निदग्धः पंचत्वमुप यास्यसि ॥ - 27

There upon the queensaid to the King, "Please act on my words, so that you may not incur the fiery and deadly wrath of the sage.

स तथा प्रोच्यमानस्तु राजा पत्न्या पुनःपुनः ।
प्राह भद्रे १ करोम्येष विक्रयं तव निघेणः ।
नृणां सैरपि यत्कर्तुं न शक्यं तत्करोम्यहम् ॥ - 28. 29

at the same time, the king said, "How could you
utter such harsh and horrible words, how can I set
upon them?"

At the same time, the king said, "How could you
utter such harsh and horrible words, how can I set
upon them?"

Meanwhile, Vishwamitra, known for his austerities,
hastened to the place, to collect his money. He looked
so angry as if he were an embodiment of death.

At the same time -

At the same time, the king said, "How could you
utter such harsh and horrible words, how can I set
upon them?"

Vishwamitra addressing to the king said, "O King! I
come here upon you, but listen to me, if you do not
give me my fee before the sun-set I shall certainly make
you a victim of my curse."

At the same time, the king said, "How could you
utter such harsh and horrible words, how can I set
upon them?"

There upon the messenger to the king, "Please set on
my horse, as that you may not incur the fire and deadly
wrath of the sage."

At the same time, the king said, "How could you
utter such harsh and horrible words, how can I set
upon them?"

When she insisted upon it the King said, "O sweet lady! Now I shall turn cruel and shall sell you, I shall now do what even a stone hearted man will shirk to do.

एवमुक्त्वा ततो भायाँ गत्वा नगर मातुरः ।
वाष्पापिहित कण्ठाक्षस्ततो वचनमब्रवीत् ॥ -30

So saying to his wife the King went to the city, and sad as he was with tears in his eyes and choked throat said.

भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ।
किं मां पृच्छथ कस्त्वं भोः नृशंसोऽहममानुषः ॥ -31

O ye citizens! listen to my words , Oh you ask me who I am ! I am a heartless in human being.

राक्षसो वातिकठिनस्ततो पापतरोपि वा ।
विक्रेतुं दयितां प्राप्तो यो न प्राणास्त्यजाम्यहम् ॥ -32

I am a stone hearted demon or even worse than that, I am a fell sinner who does not die while ~~thee~~ he sells his own wife.

यदि वः कस्यचित्कायं दास्या प्राणेष्ट्या मम ।
स ब्रूवितु त्वरा युक्तो यावत्सन्धारयाम्यहम् ॥ -33

If any one of you is willing to take as a slave my wife who is dearer to me than my life, then let him tell me quickly , while I am able to hold myself.

अथ वृद्धो द्विजः कश्चिदागत्याह नराधिपम् ।
समर्पस्व मे दासीं महं क्रेता धनप्रदः ॥ -34.

Thereupon an old Brahmana came forward and said to the King, "Give her to me as a maid slave, I purchase her, and give you the price thereof.

अस्ति मे वित्तं मस्तोकं सुकुमारी च मे प्रिया ।
गृहकर्म न शक्नोति कर्तुं मस्मात्प्रयच्छ मे ॥ -35.

I have got enough money, but my wife is of delicate constitution, she cannot do her household work, therefore, give her to me.

कर्मण्यता वयोरूपशीलानां तव योषितः ।
अनुरूपमिदं वित्तं गृहाणाण्य मेऽबलाम् ॥ -36

This amount of 500 is quite reasonable after taking into account your wife's such qualities as ^Msharpness, age, beauty and disposition, therefore take this amount and hand her over to me."

एवमुक्तस्य विप्रेण हरिश्चन्द्रस्य भूपतेः ।
व्यदीर्यत मनो दुःखान्नचैनं किञ्चिदब्रवीत् ॥ -37

On hearing these terrible words of the Brahmana the heart of the king was torn into pieces and out of affliction he found himself unable to utter a word.

ततः स विप्रो नृपतेर्वल्कलान्ते दृढं धनम् ।
बद्ध्वा केशेष्वदाय नृपत्नीमकर्षयत् ॥ -38

^{after} Therefore the Brahmana tied the money in a corner of the King's garment, and began to drag his wife by holding her hair with his hand.

Chapter II : The first part of the story
Chapter II : The first part of the story

Thereupon an old Brahmin came forward and said to the
king, "Give her to me as a maid slave, I purchase her,
and give you the price thereof."

Chapter II : The first part of the story
Chapter II : The first part of the story

I have got enough money, but my wife is of delicate
constitution, she cannot do her household work, there-
fore, give her to me."

Chapter II : The first part of the story
Chapter II : The first part of the story

This amount of 500 is quite reasonable after taking
into account your wife's such qualities as chastity,
age, beauty and disposition, therefore take this amount
and hand her over to me."

Chapter II : The first part of the story
Chapter II : The first part of the story

On hearing these terrible words of the Brahmin the
heart of the king was torn into pieces and out of
affliction he found himself unable to utter a word.

Chapter II : The first part of the story
Chapter II : The first part of the story

Therefore the Brahmin took the money in a corner of the
king's chamber, and began to howl like a dog by holding
his hair.

रुरोद रोहिताश्वोपि दृष्ट्वाऽकृष्टां तुमातरम् ।
हस्तेन वस्त्रमाकर्षन् काकपक्षधरः शिशुः ॥ -39

On seeing her mother being dragged, her child Rohitashwa with his curly childish hair, began to weep, holding fast to the garment of her.

ततः स बालः सहसा दृष्ट्वा कृष्टां तु मातरम् ।
समम्यधावदम्बेति रुदन्न स्त्राविलेक्षणा ॥ -40

On seeing her mother being dragged her child ran after her crying 'mother', 'mother' with tears flowing from his eyes.

राजपत्नी उवाच -

प्रसादं कुरुमे नाथ क्रीणीश्वेमं च बालकम् ।
क्रीतापि नाहं भवतो विनैनं कार्यं साधिका ॥ -41

The wife of the king addressing the Brahmana said, O my master! purchase this child also, because, though I am purchased, without him I will not be able to do my work.

ब्राह्मण उवाच - गृह्यतां वित्तमेतसौ दीयतां बालको मम ।
तथैव तस्य तद्वित्तं बद्ध्वात्तरपटेततः ।
प्रगृह्य बालकं मात्रा सहैकस्थम बन्धयत् ॥ -42

The Brahmana said to the King, "Take this amount and give the boy also to me". And saying so, he tied some more money in his upper cloth and taking away the child tied him with his mother.

नीयमानौ तु तौ दृष्ट्वा मायापुत्रौ स पार्थिवः ।
विललाप सुदुःखातौ निश्वस्योष्णं पुनःपुनः ॥ -43

Thus gazing his wife and son being taken away, the king got overwhelmed with sorrow and began to weep bitterly.

On seeing her mother being dragged, her child Kamini
 with his curly childish hair, began to weep, holding
 fast to the garment of her.

On seeing her mother being dragged her child ran after
 her crying 'mother', 'mother' with tears flowing from
 his eyes.

On seeing her mother being dragged her child ran after
 her crying 'mother', 'mother' with tears flowing from
 his eyes.

On seeing her mother being dragged her child ran after
 her crying 'mother', 'mother' with tears flowing from
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 his eyes.

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 her crying 'mother', 'mother' with tears flowing from
 his eyes.

On seeing her mother being dragged her child ran after
 her crying 'mother', 'mother' with tears flowing from
 his eyes.

On seeing her mother being dragged her child ran after
 her crying 'mother', 'mother' with tears flowing from
 his eyes.

विश्वामित्रस्ततः प्राप्तौ नृपं वित्तमयाचत ।
तस्मै समर्पयामास हरिश्चन्द्रोऽपि तदनम् ॥ - 44

Meanwhile the sage Vishwamitra arrived and demanded his money from him. The king gave him the amount he had just received.

तद्वित्तं स्तोकमालोक्य दारविक्रयं संभवम् ।
शोकाभिभूतं राजानं कृपितः कौशिको ब्रवीत् ॥ - 45

Seeing the amount got by the King from the sale of his wife meagre, the sage got enraged and said to the sorrowful King in an ~~angry~~ angry ^Vvein.

ॐ क्षत्रबन्धो ! ममेमां त्वं, सदृशीं यज्ञ दक्षिणाम् ।
मन्यसे यदि तत्क्षिप्रं पश्य त्वं मे परं बलम् ॥ - 46
त्सि

O mean warrior! if you think this petty amount enough for me then soon you will see the force of my austerities.

हरिश्चन्द्र उवाच-

अन्यां दास्यामि भगवन्कालः कश्चित्प्रतीक्ष्यताम् ॥ - 47

The King, in all humility replied "O great glorious sage! Wait a little, I shall give you more that will be equal to your honour.

विश्वामित्र उवाच - चतुर्भागः स्थितो योऽयं दिवसस्य नराधिप ।
एष एव प्रतीक्ष्यो मे वक्तव्यं नोत्तरं त्वया ॥ - 48

Vishwamitra replied, "O King! Now only one fourth of the day remains, till then I shall wait, after that I shall hear no excuse.

विश्वामित्रे गते राजा भयशोकादि मध्यगः ।

एव विक्रमं विनिश्चित्य प्रोवाचोच्चैरधोमुखः ॥-49

After Vishwamitra left, the King overwhelmed with grief and fear, decided to offer himself also for sale, and with that view in his mind he with down cast eyes, spoke to the people at the top of his voice thus-

वित्तं क्रीतेन यो ह्यर्थी मया प्रेष्येण मानवः ।

स ब्रवीतु त्वरा युक्तो यावत्तपति भास्करः ॥ -50

O citizens! if anyone wants the services of a slave, I offer myself for sale. He should speak out quickly before the sunsets.

अथा जगाम त्वरितः कश्चिच्चण्डाल रूपवान् ।

दुर्गन्धो विकृतो रूक्षः शमश्रुलो दन्तुरो घृणी ॥ -51

In response to his call, before long, there came forward a Chandal of foul smell, ugly in look, dry skinned, long beared, with protruding teeth and of very repulsive appearance.

चाण्डाल उवाच - अहमर्थी त्वया शीघ्रं कथंस्वात्मवेतनम् ।

स्तोकेन बहुना वापि येन लभ्यते भवान् ॥ -52

The Chandal said, "I am badly in need of a slave, tell me soon, what price will be acceptable to you. Whether the amount is small or ^{big} I shall purchase you.

हरिश्चन्द्र उवाच- नाहं चाण्डाल दासत्वमिच्छेयं सुविगर्हितम् ।

वरं शापाग्निना दग्धो न चाण्डालकृता गतः ॥-53

...the first ...
...the first ...

After ... the king overwhelmed with
great and fear, decided to offer himself also for
sale, and with that view in his mind he with down
at once, spoke to the people at the top of his
voice ...

...of your ...
...of your ...

...if anyone wants the services of a slave,
I offer myself for sale, he should speak out publicly
before the ...

...the first ...
...the first ...

In response to his call, before long, there came
forward a chandal called I small, ugly in look, dry
skinned, long bearded, with protruding teeth and of very
repulsive appearance.

...the first ...
...the first ...

The chandal said, 'I am badly in need of a slave, tell
me now, what price will be acceptable to you. Whether
the amount is small or big I shall purchase you.'
...the first ...
...the first ...

The King exclaimed, I detest to serve as a slave to a Chandal, it is simply disgusting, I shall prefer to be burnt with the fire of the curse to the slavery under a Chandal.

तस्यैवं वदतः प्राप्तौ विश्वामित्रस्तपोधनः ।
कोपामर्षं विवृत्ताक्षः प्राह चेदं नराधिपम् ॥ -54

While the King was saying, so , Vishwamitra rich with austerities, suddenly, appeared there and with red and widely open eyes said to the King.

5
चाण्डालोऽयमनल्पं ते दातुं वित्तमुपस्थितः ।
कस्मान्न दीयते मह्यमशेषा यज्ञ दक्षिणा ॥ - 55

"Why do not you pay the full fee to me, while the Chandal is ready to give you as much as you desire?"

हरिश्चन्द्र उवाच - यद्यसौ शक्यते विप्रः कौशिकः परि^{तो}पितुम् ।
ततो गृहाण माम् दासत्वं ते करेभ्यहम् ॥ -56

The King said to the Chandal, "If this Brahman Kaushik can be pleased by my being sold to you, then purchase me, I accept your slavery.

एवमुक्ते तदा तेन, श्वपाको हृष्टमानसः ।
विश्वामित्राय तद्रूपं दत्त्वा बध्वा नरेश्वरम् ॥
दण्ड प्रहार संभ्रान्तमतीव व्याकुलेन्द्रियम् ।
इष्ट बन्धु वियोगार्तं मन यन्निज पक्वणम् ॥ -57-58

the king exclaimed, I desire to serve as a slave to a
Chandal, it is simply disgusting, I shall prefer to
be burnt when the fire of the curse to the slavery
under a Chandal.

King said: I am not a Chandal.
I am a Brahmin. II - 24

While the king was saying so, Vishwamitra with
characteristic audacity, appeared there and with red and
widely open eyes said to the king.

King said: I am not a Chandal.
I am a Brahmin. II - 25

"Why do not you pay the full fee to me, while the
Chandal is ready to give you as much as you desire?"

King said: I am not a Chandal.
I am a Brahmin. II - 26

The king said to the Chandal, "If this Brahmin Kausika
can be pleased by my being sold to you, then purchase me,
I accept your slavery."

King said: I am not a Chandal.
I am a Brahmin. II - 27
King said: I am not a Chandal.
I am a Brahmin. II - 28
King said: I am not a Chandal.
I am a Brahmin. II - 29

The Chandal was highly pleased to hear these words of the King and after having @ paid five hundred coins to Vishwakātra tied down the king with his rope. And afterwards took him to his cottage the King had not only to fear the rod[†] but he was also purplexed and overwhelmed with sorrow to his separation from his dear ones.

चाण्डालेनानुशिष्टश्च मृत वेला^{ला} पहारिणा ।
शवागमनमन्विच्छन्निह तिष्ठ दिवानिशम् ॥ -59

The Chandal who used to take the covering cloth of the dead, instructing the king as to his duty, said to him, "You have to stay here at the burning ghat day and night awaiting arrival of the dead.

इदं राज्ञेपि देयं च षड्भागं तु शवं प्रति ।
त्रयस्तु मम भागाः स्युर्द्वा^१भागां तववेतनम् ॥ -60

And whatever you get on account of the dead, one sixth of it will go to the King, of the remaining five, three parts will be mine and two yours.

इति प्रति समादिष्टो जगाम शव मन्दिरम् ।
दिशं तु दक्षिणां यत्र वाराणस्यां स्थितं तदा ॥ -61

Thus instructed the King went to the burning ghat, which was situated on the south of the city of Benarus.

एवं द्वादशमासास्तु नीताः शत समोपमाः ॥ -62

And doing this work he spent twelve months which appeared to him like a hundred years.

The Chandel was highly pleased to hear these words of the king and after having said five hundred coins to Vish-
 khitta tied down the king with his ropes, and afterwards
 took him to his cottage. The king had not only to fear the
 king but he was also perplexed and overwhelmed with sorrow
 in his negotiation from his dear ones.

पञ्चमस्कन्धः अष्टमोऽध्यायः ॥ १० ॥

The Chandel who used to take the covering cloth of the
 dead, informing the king as to his duty, said to him,
 "You have to stay here at the burning that day and night
 awaiting the arrival of the dead."

अष्टमस्कन्धः अष्टमोऽध्यायः ॥ १० ॥

And whatever you get on account of the dead, one sixth
 of it will go to the king, of the remaining five, three
 parts will be mine and two yours.

अष्टमस्कन्धः अष्टमोऽध्यायः ॥ १० ॥

Thus instructed the king went to the burning that, which
 was situated on the south of the city of Benares.

अष्टमस्कन्धः अष्टमोऽध्यायः ॥ १० ॥

And doing this work he spent twelve months which appeared
 to him like a hundred years.

अथाजगाम स्वसुतं मृतमादाय लापिनी ।

भार्या तस्य नरेन्द्रस्य सर्पदष्टेहि बालकम् ॥ -63

Now on one dark and dismal night his wife came weeping to the burning ghat taking the corpse of his son who had died of snake bite.

हा वत्स ! हा वत्स ! हा पुत्र ! शिशोः इत्थं वै वदतो मुहुः ।

कृशा विवर्ण विमनाः पांसुध्वस्त शिरोरुहा ॥-64

She was crying, "O my son! O my child! O my dear one! again and again." She looked lean, pale, and sad, and her hair were dusty and dirty on account of rolling on the ground.

तस्या विलाप शब्दं तमाकर्ण्य स नराधिपः ।

जगाम त्वरितोत्रेति भविता मृतकम्बलः ॥ -65

Having heard her cry the King thought that he would get a Coffin cloth, and therefore he quickly moved towards her.

सतां रोरूपतीं भार्यां नाम्यजानात्तु पार्थिवः ।

चिर प्रवास सन्तर्प्ता पुनर्जीता मिवाबलाम् ॥ -66

The King did not recognise his weeping wife who had changed altogether owing to the suffering occasioned by long separation.

सापि तं चारुके शान्तं पुरा दृष्ट्वा जटालकम् ।

नाभ्यजानान्नृप सुता शुष्क कृशोपमं नृपम् ॥ - 67

Now on one hand and distant night his wife came weeping
to the burning that taking the corpse of his son who
had died of snake bite.

At last I saw him! I saw him! I saw him!
The poor fellow! He was dead!

She was crying, "O my son! O my son! O my son!"
again and again. She looked lean, pale, and sad,
her hair was grey and dirty on account of rolling
on the ground.

But I saw him! I saw him! I saw him!
The poor fellow! He was dead!

Having heard her cry the king thought that he would
get a coffin made, and therefore he quickly moved
towards her.

But I saw him! I saw him! I saw him!
The poor fellow! He was dead!

The king did not recognise his weeping wife who had
changed altogether owing to the suffering occasioned by
her son's death.

At last I saw him! I saw him! I saw him!
The poor fellow! He was dead!

His wife also did not recognise the King whose beautiful hair had turned into entangled locks and whose body, devoid of all splendour and beauty, looked like a withered tree.

सो-पि कृष्ण पटे बालं दृष्ट्वाऽशीविष पीडितम् ।
नरेन्द्र लक्षणोपेतं वक्त्रं चिन्तामाय नरेश्वरः ॥ - 68

The King, when he saw a boy with kingly features, wrapped in a black cloth after being bitten by a snake, became very sad.

अहो ! कष्टं नरेन्द्रस्य कस्याप्येष कुले शिशुः ।
जातो नीतः कृतान्तेन काम^{प्या}शा दुरात्मना ॥ - 69

And he exclaimed, "Oh! how tragic it is that a boy born in a royal family is being carried away by the wicked god of death.

एनं दृष्ट्वा हि मे बालं मातुलत्संगं शायिनम् ।
स्मृतिमभ्यागतो बालो रोहिताश्वोऽब्ज लोचनः ॥ - 70

Seeing the face of this boy I am reminded of my son Rohitashwa with lotus like eyes, lying in the lap of his mother.

तामे
सोऽप्ये^{तामे}व मे वत्सो वयोवस्थामुपागतः ।
नीतो यदि न घोरेण कृतान्तेनात्मनो वशम् ॥ - 71

That my son also must be of the same age, if he has not been taken away by the cruel God of death.

हा नाथ! राजन् ! भवता मामनाश्वस्य दुःखिताम् ।
क्वापि संतिष्ठता स्थाने विप्रब्धं स्थीयते कथम् ॥ - 72

his wife also did not recognise the king whose beautiful
hair had turned into entangled locks and whose body,
revolted of all splendour and beauty, looked like a withered

tree.

At first he was startled and then he
saw that the king was indeed the king.

The king, when he saw a boy with kindly features,
wrapped in a black cloth after being bitten by a snake,
became very sad.

At first he was startled and then he
saw that the king was indeed the king.

And he exclaimed, "Oh! how tragic it is that a boy born
in a royal family is being carried away by the wicked god
of death."

At first he was startled and then he
saw that the king was indeed the king.

Seeing the face of this boy, I am reminded of my son
who was like him like eyes, lying in the lap of
his mother.

At first he was startled and then he
saw that the king was indeed the king.

That my son also must be of the same age, if he has not
been taken away by the cruel god of death.

At first he was startled and then he
saw that the king was indeed the king.

Meanwhile the queen was crying, "O my husband! O my King! where are you? why do you stay carelessly? Why do not you come and console me? You should have been by my side, in this critical time of my bereavement.

राज्यनाशः सुहृत्यागो भार्या तनय विक्रयः ।

हरिश्चन्द्रस्य राजर्षेः किं विधे ! न कृतं त्वया ॥ -73

O cruel, fate! What blow you have not dealt to the sage like King of Ayodya . You deprived him of his Kingdom, you separated him from his kith and kin, and you sold away his wife and son.

इति तस्या वचः श्रुत्वा राजा स्वस्थानतश्च्युतः ।

प्रत्यभिज्ञाय दयितां पुत्रं च निधनं गतम् ॥ -74

Having heard these words of the woman, The King moved from his place towards her, doubting, that the might be his wife and the dead might be his son.

कैषानामगृहेयुक्ता मम योषि^{दु}राभवेत् ।

बालश्च स मृतः कः स्यादिति राजा विचारयन् ॥ -75

In that dark night he closely watched whether or not the woman was her wife and the dead boy his son.

कष्टं ! शैव्येयमेषाहि स बालोऽयमितीरयन् ।

रुरोद दुःखसन्तप्तो मूर्छामभिजगाम च ॥ -76

"Ah! horrible! she is shaivya with her son" saying so he began to weep bitterly, and being overwhelmed with sorrow, fell down unconscious on the earth.

~~सा च~~

Meanwhile the queen was crying, "O my husband! O my
king! where are you? why do you stay carelessly? Why
do not you come and console me? You should have been
by my side, in this critical time of my bereavement."

Attracted by the sound of the king's voice, the queen
came out of her room and saw the king standing before her.

O cruel, fatal fate! What blow you have not dealt to the
king like King of Ayodhya. You deprived him of his
kingdom, you separated him from his wife and kin,
and you sold away his wife and son.

The king said: "What first I thought was a dream,
now I see it is a reality. I am a wretched man."

Having heard these words of the woman, the king moved
from his place towards her, doubting, for the night
he his wife and the dead might be his son.

But the king was not satisfied. He said:
"I am a fool: I have been deceived."

In those days night he closely watched whether or not
the woman was her wife and the dead boy his son.

At last! He was satisfied. He said:
"All horrible! she is alive with her son, saying so
he began to weep bitterly, and being overwhelmed with
sorrow, fell down unconscious on the earth."

सा च तं प्रत्यभिज्ञाय-तामवस्थानुपागतम् ।

मूर्च्छिता निपपाताता निश्चेष्टा धरणी तले ॥ -77

She also watched him closely and seeing that he was her husband and had reached that wretched state was so struck with horror that she also dropped down on earth unconscious and motionless.

चेतः सम्प्राप्य राजेन्द्रो राजपत्नी च तौ समम् ।

विलेपतुः ससन्तप्तौ शोकभाराति पीडितौ ॥ -78

After sometime when both the King and the queen regained consciousness, being grieved by the loss of their son they began to weep.

तात तातेति मधुरं ब्रुवाणं स्वयमागतम् ।

उपगुह्य वदिष्ये कं वत्स वत्सेति सौहृदात् ॥ -79

The King while weeping said, "Now whom shall I take into my bosom and hug him by calling him fondly" my son! My dear son! while he will run to me addressing me "Papa" "Papa" in his sweet and childish prattle.

हत्वा राज्यमशेषं मे सबान्धव धनं महत् ।

देवाहिनानृशेन दुष्टो मे तनयस्ततः ॥ -80

The cruel fate first deprived me of my Kingdom, alongwith all my kith and kin, and now assuming the form of a snake. it has taken away my son also.

एवमुक्त्वा तमादाय बालं वाष्प गद्गदः ।

परिष्वज्य च निश्चेष्टो मूर्ध्या नृ निपपातह ॥ -81

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So saying the King lifted up the body of the son and embraced him, and got so much weighed down with sorrow that he became unconscious and felledown.

राजपत्नी उवाच - अयं स पुरुषव्याघ्रः स्वरेणैवोपलभ्यते ।

विद्वज्जनमनश्चन्द्रो हरिश्चन्द्रो न संशयः ॥-82

The queen said in her mind, "The voice of this man denotes that he is my husband, he is the same lion among men who used to delight the minds of his millions of his subjects.

श्मशानमागतः कस्माद्वैष स नरेश्वरः ।

अपहाय पुत्रशोकं साऽपश्यत्पतितं पतिम् ॥ -83

But how did he come to this burning Ghat! Thus forgetting the grief of her son's for a moment she began looking after her husband, who was lying on the earth.

प्रहृष्टा विस्मिता दीना भर्तृपुत्राधिपीडिता ।

वीक्षन्ती सा ततोऽपश्यद्भर्तृदण्डं जुगुप्सितम् ॥ -84

Sad as she was for her son and husband, she was at once pleased and surprised to see her husband. But soon she saw the wretched rod lying by his side.

धिक् त्वां देवात्यकरुणं निर्मयाद् जुगुप्सितम् ।

येनायममरप्रख्यो नीतो राजा श्वपाकताम् ॥ -85

She cried out in disgust, "O fate! woe unto Thee, Thou art indiscreet, Thou art contemptible, Thou hast brought this ~~god~~ godlike king to this wretched condition of a Chandal.

to saying the king lifted up the body of the son and
embraced him, and got so much weighed down with sorrow
that he became unconscious and fell down.

THE QUEEN SAID IN HER MIND, "THE VOICE OF THIS MAN
DENOTES THAT HE IS MY HUSBAND, HE IS THE SAME LION
AMONG MEN WHO USED TO DELIGHT THE MINDS OF HIS MILLIONS
OF HIS SUBJECTS."

BUT HOW DID HE COME TO THIS BURNING STATE! THIS FORGOT-
TING THE GRIEF OF HER SON! FOR A MOMENT SHE BEGAN
LOOKING AFTER HER HUSBAND, WHO WAS LYING ON THE EARTH.

THE QUEEN SAID IN HER MIND, "THE VOICE OF THIS MAN
DENOTES THAT HE IS MY HUSBAND, HE IS THE SAME LION
AMONG MEN WHO USED TO DELIGHT THE MINDS OF HIS MILLIONS
OF HIS SUBJECTS."

BUT HOW DID HE COME TO THIS BURNING STATE! THIS FORGOT-
TING THE GRIEF OF HER SON! FOR A MOMENT SHE BEGAN
LOOKING AFTER HER HUSBAND, WHO WAS LYING ON THE EARTH.

THE QUEEN SAID IN HER MIND, "THE VOICE OF THIS MAN
DENOTES THAT HE IS MY HUSBAND, HE IS THE SAME LION
AMONG MEN WHO USED TO DELIGHT THE MINDS OF HIS MILLIONS
OF HIS SUBJECTS."

SHE CRIED OUT IN DISGUST, "O FATE! WHO WROTE THIS, THOU
ART INDISCREET, THOU ART CORRUPTIBLE, THOU HAST BROUGHT
THIS GODLIKE KING TO THIS WRETCHED CONDITION OF A
CHANDAL."

राज्यनाशं सुहृत्त्यागं मायां तनयविक्रयम् ।

प्रापयित्वाऽपि नो मुक्त्वा चाण्डालोऽयं कृतो नृपः ॥ -86

O cruel fate! You at first deprived him of his kingdom. Then separated him from his Kith and kin. And then you made him sell his wife and son. Even at this you did not stop. Now you have reduced him to this wretched state of a Chandal.

एवमुक्त्वा समाश्लिष्य कण्ठं राज्ञो नृपात्मजा ।

कष्टं शोकं शताधारा विललापतीति गिरा ॥ -87

Saying so the queen hugged herself to the bosom of the King and being over powered with anguish and sorrow began to weep crying Bitterly.

राजपत्नी उवाच - राजन् ! स्वप्नोऽथ तथ्यं वायदेतन्मन्यते भवान् ।

तत्कथ्यतां महाभाग! मनो वै मुह्यते मम ॥ -88

The queen said to the King, "O King! is this merely a dream or reality how I see you. O great one! enlighten me I am at a loss to understand all this.

यद्येतदेवं धर्मज्ञ ! नास्ति धर्मे सहायता ।

तथैव विप्रदेवादि पूजने पालने भुवः ॥ -89

O embodiment of Dharma! if it is so what is the good of practising Dharma! what is the good of worshipping gods and Brahmanas? and what is the good of zealously looking after the welfare of the subjects.

नष्टि धर्मः कुतः सत्यमार्जवचानृसता ।

यत्र त्वं धर्मपरमः स्वराज्यादवरोपितः ॥ -90

Dharma is of no use, truthfulness, straight forwardness, and kindness are of no good, if a highly righteous man like you, has been reduced to this wretched state.

इति तस्यावचः श्रुत्वा निश्चस्योष्णं समद्गदम् ।

O cruel fate! You at first deprived him of his kingdom,
then separated him from his wife and son. And then you
made him sell his wife and son. Even at this you did
not stop. Now you have reduced him to this wretched
state of a Chandala.

Being so the Queen begged herself to the bosom of the
king and being overpowered with anguish and sorrow
began to weep crying bitterly.

The Queen said to the king, "O king! In this hateful
dream or reality how I see you. O great soul afflicted
as I am I am a loss to understand all this.

O embodiment of dharma! It is so great in the good of
practising dharma! What is the good of worshipping gods
and Brahmanas, and what is the good of miserably looking
after the welfare of the subjects?

After this the king, distressed and
in a state of great grief, began to weep,
and thinking of no good, at a certain point of time
like you, has been reduced to this wretched state.

कथयामास तन्व्यग्या यथा प्राप्ताश्वपाकता ॥ -91

After hearing these words of her, the King heaving a sigh, and with choked throat, told her, the whole story how he had become a Chandal.

सदित्वा सापि सुचिरं निश्चस्योष्णं सुदुःखिता ।
स्वपुत्रमरणं भीरुर्थावृत्तं न्यवेदयत् ॥ -92

After hearing the said story of his reaching this sorry plight she wept for long, and afterwards in great grief, told him how their son had died.

श्रुत्वा राजा तदावाक्यं पिपातमहीतले ।
मृतस्य पुत्रस्य तदा जिह्वया लेलिहन्मुखम् ॥ -93

After hearing from the queen how their son had died, the King began to kiss the face of the dead child, and was so stricken with grief that he fell down unconscious.

प्रत्यागतेवेतसि राजा उवाच -

यमस्यभिक्षां याचावः कृपणौ पुत्र गर्धिनौ ।
तस्माच्छीघ्रं ब्रजावो-च पुत्रौ यत्र प्रियोगतः ॥ -94

Having recovered his consciousness the King said, "Both of us what to see our son, therefore we beg of the God of death to take us to the place where our dear son has gone.

चाण्डालेनाननुज्ञातः प्रवेक्ष्ये ज्वलनं यदि ।
चाण्डालदारुयतां यास्ये पुनरप्यन्य जन्मनि ॥ -95

But I am afraid that if I enter into the fire of pyre without the permission of the Chief of Chandals I will have to undergo the slavery of the Chandal even in ~~the~~ my next birth.

कथं प्राणान्द्विमुञ्चामि परायत्तोऽस्मि दुर्गतः ।
तथापि निपतिष्यामि क्षन्तव्यं कुर्वन् मम ॥

अनुज्ञाता च गच्छत्वं विप्रवेशं श्रुचिरिस्मते । -96

Even though I am a bounden slave and I am not free,
still I will consign myself to fire, O God forgive me
for this transgression of my duty. And to you O my
Queen! of pure smile I order you to return to the house
of the same Brahmana.

यन्मया हसता किञ्चिद्ब्रह्मस्ये वा श्रुचिरिस्मते ।

अश्लीलमुक्तं तत्सर्वं क्षन्तव्यं मम यावत्तः ॥ -97

I beg of you O my dear wife ! to pardon me for any
improper words that I might have uttered for you in
light mood, in secret or in the presence of others.

राजपत्नीतिगर्वेण नाक्लेश्यः स ते द्विजः ।

सर्वं यत्नेन ते तोष्यः, स्वामी देव^यवच्छुभे ॥ -98

Considering yourself as a queen you should never be
tempted to give insult to that Brahmana. Since for a
servant his or her master is a diety, O good wife! try
to please him by all means.

राजपत्नी उवाच -

अहमप्यत्र राजर्षे ! दीप्यमाने हुताशने ।

दुःखभारासहा^यथैव सहयास्यामि वैत्वया ॥ -99

But O sage like King! said the queen, "I can not put up
with this grief, any longer, I will also enter the
burning pyre along with you.

सह स्वर्गं च नरकं सहैवावाहि भुञ्जहे ।

श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ! -100

Whether we go to the heaven or hell we shall go there together." Hearing these words of the queen the King at first dissented, but on her insistence, allowed her to do as she desired.

ततः कृत्वा चितां राजा आरोप्य तनयं स्वकम् ।

भार्यया सहितश्चासौ बद्धाञ्जलिपुटस्तदा ॥ - 101

चिन्तयन्परमात्मानमीशं नारायणं हरिम् ।

हृत्कोटर गुहासीनं ब्रह्मणं परमेश्वरम् ॥ - 102

Then the King prepared a pyre and laid his dead son on it. Before entering the pyre both the King and the queen with folded hands began to meditate on God seated in the cave of their hearts.

तस्य ध्यान परस्यैव सर्वे देवाः सवासवाः ।

धर्मं प्रमुखतः कृत्वा समाजग्मु स्त्वरान्विताः ॥ - 103

Thus while he was engaged in meditation Indra and other Gods with Dharma as their leader appeared and stood there in front of them.

धर्म उवाच - मा राजन्साहसं कार्षीर्धर्मोऽहं त्वामुपागतः ।

तितिक्षा-दम-सत्याद्यैः स्वगुणैः परितोषितः ॥ - 104

Dharma said to the King, "O King! desist from entering into fire, I Dharma myself have come to thee. I am highly pleased with your observance of truth, your adherence to endurance and self control. And saying so he along with other Gods disappeared.

समुत्तस्थौ ततः पुत्रो राज्ञस्तस्य महात्मनः ।

सुकुमार तनुः स्वस्थः प्रसन्नेन्द्रिय मानसः ॥

Just then, the tender bodied son of that high souled and noble king got up as if awakened from sleep, and looked

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perfectly hale and hearty.

ततो राजा हरिश्चन्द्रस्तस्य भार्या च तत्सम् ।

परिष्वज्यस्य सुतं स्वीयं सुप्रसन्नौ बभूवतुः ॥-106

The King and the queen amazed and pleased as they were
clung their son to their bosom and loved him fondly.
And then they all together returned to Ayodhya in a
very happy mood.

सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः

सर्वे भद्राणि पश्यन्तु

मा कश्चिद्दुःखभाग्भवेत् ।

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The King and the Queen wished and blessed as they were
along their way to their doom and loved him fondly.
and then they all together returned to Ayodhya in a
very happy mood.

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